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The American Missionary

S. L. LOOMIS, D.D., *Managing Editor* T. J. SPENCER, *Business Manager*

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Can Missions Be Wholesaled?

HE was a traveling salesman and was feeding gasoline into his "dependable Dodge." Being a good Congregationalist he had been reading THE AMERICAN MISSIONARY and *The Congregationalist*. He said, "I am keeping track of the present scheme for consolidation. Our church ought not to take up the discarded methods of real big business. Our day is controlled by specialists. If I find that a man is looking for a certain kind of goods I wire to New York to send me the best specialist in that line and if he cannot sell the goods, it is useless for me, as a general wholesaler, to try."

What is the basis of missionary giving? It is surely not denominational loyalty. More loyalty we Congregationalists should have, but it is quite evident that our own history would prevent our producing that kind of denominationalism which could furnish a compelling motive for larger missionary giving. The average Congregational layman is not interested in sacrificing to promote Congregationalism,—he is interested in doing some distinct work which will promote the Kingdom of God and make the world a better place to live in.

And as surely it is not the appeal of a budget. It is too early to call on the witness stand the various community chests which had their genesis in a war psychology. There is no lever in the hands of a Congregational church to compel one hundred per cent giving. The community chest has this incomparable advantage: it appeals to local pride. But it is yet to be proved that the sum total of giving through the chest is equal to that given separate causes; and it is more than a question with many whether this mechanical process is not drying up future sources of charity. If the community chest is not to fail, those various causes now obscured by the grand total will have to be brought out again to make their appeal to a larger knowledge of specific needs and to cultivate again the finer emotions, "for the gift without the giver is bare." Were we to depend on the often-quoted layman who says, "I do not know what it is all about but my pastor says it is all right, so here is my check," our mission Boards would never have begun and they could not live. That kind of giving has no hope of posterity.

This question becomes more emphatic when we review the experiences of those very denominational Boards which have tested the merged program. Missionary consolidations have so far failed to fulfill the hope that simplicity would either reduce expenses or increase income. Simplicity is not an end but a means. The work, *the work* is what matters and so far we have approached the problem entirely from the standpoint of promotion. Most other denominations are possessed of an ecclesiastical machinery and intense loyalty which can bring pressure to bear which Congregationalists cannot have and fortunately do not desire. We must depend upon that benevolence which arises out of intelligent interest. We have and desire no other motive for missionary giving.

This vital personal interest will be the creation of specialists and not wholesalers. This is pedagogically sound. You are sending your boy to college this fall but you are not sending him to one professor who teaches geology, botany, astronomy, French and Latin, but to those who know their single subject and therefore can impart it to the boy before them. Missionary interest will die the moment that the pastor and layman demand that one man shall assume the impossible task of mastering and presenting the whole world-wide task of our Congregational faith in thirty minutes. Our great Boards have been built up in the past by those who were devoutly interested in mission fields rather than apportionments and budgets. They were willing to entrust their gifts to our Boards because they knew their money would be used for a definite task *and administered* by those who had become experts in *that particular work* of the Kingdom of God. We shall await with much interest the Congregational laymen who will give to the denomination any considerable undesignated sums.

Whatever new program we adopt, let us see to it that the man and woman in the pew are not deprived of that personal interest in definite, special tasks which have fired the imagination of those devoted spirits who have brought their gifts and laid them on the altar of their Lord and have then gone back home with "visions splendid" of what, under God, they had been privileged to do in a Divine partnership.

Race Relations in Hawaii

By ALBERT W. PALMER, D.D.,
Pastor of the First Congregational Church of Oak Park, Illinois, and for seven years Pastor of Central Union Church Honolulu.

RACE relations are a live subject almost anywhere in the world, as your friends who have returned recently from a voyage around the world will bear witness. In China and the Philippines, in India, Egypt and Syria, in Europe as well as America the same fundamental question is to the fore. Only the stage setting and plot are somewhat varied—the essential theme is the same.

As America looks out toward the Orient she has, in Hawaii, a very interesting vestibule of race relationship, a sort of experiment station where East and West are meeting under peculiarly fortunate and favorable conditions and with what are, on the whole, encouraging results.

Hawaii's approximately 284,000 people include, roughly speaking: 115,000 of Japanese birth or ancestry; 42,000 Hawaiians or part-Hawaiians; 40,000 Filipinos; 27,000 of Portuguese birth or ancestry; 25,000 of Chinese birth or ancestry; 20,000 Americans, British or other Caucasians; 5,000 Koreans, 5,000 Spanish and 5,000 Porto Ricans.

It is well to emphasize the fact that in many cases, like the Japanese, Chinese or Portuguese, these groups are half or more composed of American citizens born in Hawaii but of the parentage indicated by their racial group. Among this younger generation the influence of the public school and other American institutions is strongly in the direction of Americanization so that in thought and language these young people are more and more American.

How effective this Americanization is may be well illustrated by the experience of George Sakamaki in visiting Japan last summer. George Sakamaki is a son of Christian Japanese parents, a graduate of Hilo High School and a student in the University of Hawaii. When the Pacific Coast colleges sent friendship delegation of two students from each college to tour Japan last summer under the auspices of the Young Men's Christian Association, Sakamaki and another student, Adna Clark, a white boy, joined the party at Honolulu. Arriving in Japan, Sakamaki was of great help as interpreter in shopping and asking directions, but the leader of the party was much interested to observe that his reaction, and particularly his unfavorable reaction, to Japanese sights, smells and customs was identical with that of his fellow students of American ancestry.

One night the leader said to him: "George, it will be your turn to speak on Japanese-American relationships at the next college we visit." Then George said: "I will if I can speak in English, for I find I have no vocabulary in Japanese for the ideas I want to express"! So a Japanese was found to interpret but he broke down and, finally, an American, a foreign missionary, had to interpret what this young American of Japanese ancestry wanted to say to his Japanese audience.

Two or three years ago I was invited to speak at the graduation exercises of the Kamahameha III School, a public school in Lahaina. The racial make-up of the class interested me and I judged it to be two Portuguese, two Norwegians, two Chinese, four Hawaiians and five or six Japanese. I asked the boy beside me, evidently Chinese, if this was correct. He electrified me by replying: "Indeed, I don't know, Mr. Palmer. You had better ask one of the teachers." Do you see the significance of it? It indicated that the young people in this class were not thinking of themselves in terms of their racial ancestry, any more than you and I think of our Welsh or Scotch or Irish or English ancestry, but in terms of their Hawaiian citizenship. This was brought home yet more forcefully when this same young man stood up to give the valedictory address: "We who are the members of this class are the children of alien parents," he said in his closing paragraph, "but we are not aliens. We are Americans and the motto of our class is the motto of every individual member of it. That motto is, 'To serve our country better!'"

Now, I do not suppose that every eighth grade graduating class in Hawaii would reach this standard. This school had been led by a very strong principal. And yet it does represent the standard and there are many other principals just as competent. This Americanization of thought and emotion in spite of continuing Oriental cast of countenance is what the casual visitor to Hawaii does not understand and can hardly believe.

I remember conducting Congressman Curry and party through the Honolulu Daily Vacation Bible Schools. At one school largely attended by Japanese children the Congressman said: "Do they really speak English?" "Try one out," I replied. So the Congressman said to a little chap about thirty inches tall: "Where do you live?" "Over by the baseball park," came the answer quick as a flash. I saw my chance and I put that youngster through a catechism on baseball that clearly revealed his knowledge not only of the English language but of the American game.

The explanation of this remarkable assimilation of American thoughts and emotions by the different races in Hawaii is two-fold. It comes most evidently and immediately from the efficiency of the public schools. Ayer in his study of American school systems placed Hawaii twenty-third in rank,—ahead of some twenty-five states, and more than that, stated that nowhere else did rural schools so nearly approximate the efficiency of the urban schools. No open-minded person can visit the schools of Hawaii without a thrill. They offer one of our most valid claims to true civilization.

But back of the schools lies a second cause and that is a spirit of inter-racial good will and a remarkable freedom from race discrimination in the whole temper and tradition of Hawaiian life. Dr. Cady of the American Missionary Association after visiting Hawaii remarked that he knew of no other place in the United States where schools of such splendid quality were being provided for children predominantly not of the white race. And this is the more creditable to

Hawaii when one remembers that the largest taxpayers are overwhelmingly of the white race.

For this significant state of affairs there are, again, two explanations, both of which must be taken into account. One is that in Hawaii up until 1894 the governing race, royalty itself, was brown-skinned and that even today the brown-skinned Hawaiian is in the majority in the electorate, the legislature and the territorial official positions. This dark-skinned race has never been degraded or enslaved. It has contained a social elite which has never recognized inferiority to any other race. Race stigma based on color has been practically impossible. Here is perhaps the only situation in the world where the white race has lived side by side with a colored race without degrading it.

And this leads to the second explanation which is the practical Christian idealism of the early missionaries who treated, and insisted that others should treat, the native government with respect.

Now, no one should stop here and go away with the impression that the inter-racial millennium has arrived in Hawaii,—it has not. But it is vastly nearer than in some other parts of our country. Hawaii has no "jim crow" cars and has never had a race riot or a lynching.

Hawaii has its race problems, however, and they may be enumerated as follows:

(1) The effort of the Hawaiian (Polynesian) race to retain and stimulate race consciousness by insistence upon its language and by control of practical politics.

(2) The problematic effect on this situation as the large rising generation of Americanized public-school-educated Japanese young people grow up and become of voting age. In the opinion of Professor Adams, the sociologist of the University of Hawaii, they will never constitute a majority of the voters as some alarmists have announced. But they will constitute about forty per cent of the electorate and the days of unlimited Hawaiian control of politics will be over.

3) The problem of the Filipino will loom larger and larger from this time forward, especially if the policy of importing them by the thousands for plantation labor is continued. The Filipino has behind him no such age-long civilization with its discipline and inhibitions as have most of the other races of Hawaii. He is more of a child in his mental and emotional make-up, a very lovable child under the right conditions but a very passionate and volatile one also at times. He is going to add a heavy load to the civilizing influences at work in Hawaiii, and the more forward-looking agencies of social and religious progress will do well to think of the Hawaiian problem in terms of the Filipino quite as much as of the Japanese.

(4) Another complication in the situation is due to the presence of the Army and Navy. Not only do these organizations, naturally aristocratic, bring a racial prejudice foreign to the traditions of Hawaii into certain areas of the social life but, what is more sinister, their personnel, are almost fatally indoctrinated with suspicion, prejudice and ill-will toward the Japanese. The word seems to have gone out through the Army and Navy that our next war will be with Japan. This being so, it is quite impossible for them to look with appreciation or approval upon the young American citizens of Japanese ancestry growing up in Hawaii. The peril of this is, of course, that they will send back, or influence superficial newspaper correspondents to send back, reports to the mainland calculated to stimulate prejudice against the Japanese and that in this and other ways, they will make these young Americans of Japanese ancestry self-conscious and disturb their present natural and unquestioned and unquestioning loyalty to Hawaii and America.

The hopefulness of the present situation is illustrated by the University of Hawaii where it has been clearly demonstrated that, in voting for student officers, the students absolutely disregard racial lines. Less than fifty percent of the student body are white and yet white students over and over again win the highest offices because they have the background of experience or personality to command the confidence of their fellow-students.

Will this continue or will the spirit of racial exclusiveness and prejudice develop in Hawaii as it seems to be on the increase all around the world? It is hard to prophesy, but it is not at all hard to say that there is one of the great challenges to organized Christianity in Hawaii. To keep high and clear the ideal of the dignity and value of every race, to promote brotherhood and understanding, to secure practical cooperation; here is a task for Hawaiian Christianity in which it deserves the hearty backing and support of Christians everywhere.

Hawaii is the Pacific world in miniature. Its fortune, the results of its experiment in race relationship may well forecast the future of race relationship in that whole great Pacific area in the midst of which it is a tiny but profoundly significant spot.

Hawaiian Notes

By DAVID BREWER EDDY, D.D.
Associate Secretary of the American Board

HAWAII is on the front page of the newspapers of the country. The greatest concentration of American naval power ever gathered under one control has launched its tactical attack upon the Island of Oahu. Submarines and aeroplanes beat back the theoretical invaders; battleships were sunk; landing parties were bombed; approaching files of ships were discovered by the keen-eyed scouts. And the result of it all is that more men and more millions are needed to make our post at Honolulu impregnable.

Some friends of the pacificist persuasion will argue that any increase in our defenses in the Islands will force an increase in armament by Japan, or will at least throw Russia and China into the arms of Japan as a defense against Hawaii, our strong point in the Pacific. Such a position has two sides. So long as America holds Hawaii inviolable, a naval attack upon our western coast becomes impossible by any navy, or combination of navies in the world. But making strong the house does not of necessity constitute an

act of aggression upon one's neighbors. So long as the spirit of good will predominates our international relations, and we keep strictly to the terms signed at the Washington Conference, no other powers can blame us for maintaining defensive strength at selected points under the flag.

God forbid that there should be militarism, or chauvinism, in the Christian portions of America. God forbid also that we should not discern the importance of our possessions in Hawaii and maintain them in a spirit both firm and friendly toward other powers. There is no hint of aggression, nor suggestion of threat in the defenses at Pearl Harbor, or in the batteries hidden in the old crater of Diamond Head.

Beautiful Hawaii

Palm trees blending with modern progress and commercial prosperity make a delightful picture to greet the traveler or the dweller in fair Hawaii.

The most impressive feature is the staunch Christian background revealed in the schools, churches and institutions of this distant possession. Honolulu is one of the best equipped cities from the point of view of Christian work in all the world. The Young Men's Christian Association plans a new Army and Navy building. The Young Women's Christian Association has just raised four hundred thousand dollars for their new plant. The Salvation Army has developed a work of unusual strength. The King's Daughters' home for the aged is endowed and successful. There are a large number of various social settlements working among the different nationalities.

It is to be doubted if there is another mission Board in all the world with a budget of one hundred and twenty-five thousand dollars per year working within a population of only three hundred thousand. The Hawaiian Board efficiently faces its complex problems among the six or seven different races with which it works. The most interesting of all its features is the change that is at the door, under which the new generation must be reached in the English language alone, since these young people speak English better than they do the mother tongue. They talk English with their brothers and sisters, but retain enough of their former language to converse with their parents in the home. Most of them cannot understand a sermon in their mother tongue. A program of recreation, including various clubs, and with great emphasis upon the Christian Endeavor Society and the socially-minded church, must reach out for these groups to win them for Christ.

Rapid growth in commercial prosperity has not swept these islands from their moorings in missionary history. All the leaders are intent upon keeping Hawaii Christian. They do not repudiate the Christian principles of their forefathers, the first missionary settlers. They want a clean city and will not imitate the port towns "somewhere East of Suez," where religion is forgotten and vice is expected.

The Church in the Garden

The rising belfry of the "Church in the Garden," with its tower a beacon light seen for miles around, is a symbol of the place of the Christian church in the present and future history of the Islands.

A great conference was held in the Islands in July, where the leaders of Christian effort around the whole Pacific gathered to confer on inter-racial and international problems, and to seek Christian solutions to every element of friction or of distrust or of misunderstanding that may arise.

Honolulu will take a leading place in Christian statesmanship in the policies of the Pacific as a result of this conference. Those who attended will interpret the Christian principles of Hawaii and its spiritual backgrounds, to their own lands. The prophetic eye sees a tribute to the Kingdom of God in thus lifting a former mission field to the new strategic position of leadership in spreading righteousness to the four ways of the great ocean.

The "Church in the Garden" is a typical New England colonial church of simple lines and beautified interior, set amid the palm trees of a tropical scene. An impressive feature is the five buildings that house the different departments of the Sunday School and the church work, and that range themselves in order at the rear of the church. They are one story bungalows, surrounded by vines, flowers and tropical plants. Yet here are gathered distinctly American groups of children in a thoroughly modern and vital program of religious education, led by Mr. Morris J. Rogers, who admirably combines his work for these young people and his work for boys in the Young Men's Christian Association.

Old Backgrounds

All of the travelers watch the surf-boarding at Waikiki Beach, or the garish coloring of the weird types of fishes in the aquarium; but not all of them visit the missionary shrines of the city.

If they will pass through the rooms made sacred as the homes of Hiram Bingham and Asa Thurston, or if they will study the files and records in the old Chamberlain house, they will discover a wealth of incident and a demonstration of Christian fortitude and success.

There was a long period in the life of New England Christianity when its brightest moments came from the reports of success in missionary work in the Sandwich Islands. The missionary story of the early days in India and in Hawaii had their full inspiration in the development of an intense and practical Christianity in New England one hundred years ago. It is sure that the remarkable success of the first three decades of effort in the Islands entrenched the missionary motive deeply in the hearts of the churches at home. They were sharing in an unexpected and wonderful success. That experience unquestionably enriched missionary addresses and added strength to missionary challenges from Maine to the Mississippi. The marvelous revival of Titus Coan and his brethren in the island world shares in part with the story of the revivals of Finney and Jonathan Edwards, as demonstrations of the power of God. It became a clear revelation of renewed strength and vigor in the home churches, reflected from marked success on the fields abroad.

We are ready for another demonstration from Honolulu. The solutions they are producing for the vexing questions that arise between Japan and America are having their full influence upon the international mind of America today. As good will is proven be-

tween these races in Honolulu, so will it be developed in the treaties between those two powers and the rising tide of friendship that bridges the Pacific. In maintaining Christian standards in modern Hawaii there is more than self-preservation at stake, for by the multiplying power of Christian example the conscience of America is being touched,—this love which animates the spirit of those who labor and who reap in Hawaii.

There were two British officers walking over the battlefield of the Somme. They viewed the mounds of sacrificed lives and the few hundred yards of territory gained. One said, "And all this loss for these few feet of land." But the other answered, "Not for this alone, but for every foot of free land in all the world."

Something like that springs to the heart from Hawaii in mid-Pacific. Portraits can now be sent by radio from the naval manoeuvres to the New York papers, untouched by the hand of man. So can spiritual thrills and inspiration be found in the spiritual wireless that binds the world to the throne of God.

Winning Men for Christ and His Church

By FREDERICK L. FAGLEY

THE main task of the Christian church is to win men and women to discipleship of the Lord Jesus Christ. This involves much more than simply winning the assent of a person to be a follower of Jesus. It involves the whole plan and program of the Christian church for social betterment and individual and collective morality. But the real test of all this program is its effectiveness in winning folks to a new way of living.

When the church welcomes into its fellowship those who have been won to this step in the "Way of Life," it fruits. If the church does not fruit then its whole plan of social work, its educational program, fails at the point of highest responsibility.

We have been most active in recent years in broadening out the work of the church. We have gone into our communities with a new vigor and have sought in many ways to bring the spirit of Christ into industry, into business, into public life and into all that effects our living and that of our children. And this is good.

We have yet much to do that the program of Christ shall be effective in our common life. We have made a beginning and a good beginning. We know the next steps and we intend to take them. We are intent that social and economic conditions shall be such that human life and human interests shall be protected and that every man, woman and child shall have a fair opportunity to live strong in body, clear in mind, with helpful influences surrounding them. This is clear and well understood. This is a legitimate part of the work of the church.

The way of social betterment is enticing and there are so many things to do right at hand that it is easy to forget that all this is a means to an end. It is not an end in itself. This program of social and economic welfare must bear spiritual fruit. All this is a task of the church. But it is not only an organization for social betterment, it is the agency of the Almighty for the redemption of souls. The church is concerned not only as to how men shall live this life but also how they shall be prepared to live the life that is to come. This fact the church must not lose sight of in all the busy activity to make this world a better place in which to live.

We are not trying to separate ourselves from the tasks of everyday life when we insist that there is a life to come. When we hold before men the eternal aspects of life we are not turning our faces away from the task at hand, but we are saying to men that to be able to do the work at hand they must know what the end of all this life is. We say to the builders of lives what the architect says to good workmen: "Look at the plan now and then and keep the picture of the completed building in your eye as you work." This advice is good for church men and women. We would say to them that the work you do day by day is part of a larger whole. Keep in mind the completed life you want to live eternally. Let the work you do today find its place in that larger scheme which when completed will be your own life, fit for the experiences of the life to come.

There is one other truth we must keep in mind and that is that no one goes to heaven alone. We go with those whose lives have been touched by ours and with those who have touched our own lives. No man can win heaven alone. He must win heaven not directly but indirectly. Here is where the thinking of the Fathers fell short. Each man was making sure, so he thought, of his own salvation. A deeper study revealed the true method of salvation. We must do some things for ourselves. We must will to do the right. This must not be neglected. But as we do the things needful for our own eternal salvation, let us make sure our salvation by helping others to find the way of life and to keep therein.

To help folks meet this test of life the churches have been developing ways of leading men and women into the fruitful service of winning others to the Christian life. It has been evident that the older ways would not meet the needs of this day. It was an easy thing when life was simple to understand the approach and method of winning another to acknowledge Christ. That is, it was easy compared with the same task today, for life is far more complex. There are far more elements that enter in and which must be met. So our ways have needed enlargement to meet the enlargement of life. Here is where the modern man in the work of the church has found his field. Hundreds of our most progressive pastors, men who are scholars, and men to whom the cheap and tawdry are most objectionable, have been bringing the methods of the church into harmony with modern life and have found that the Gospel is a power unto salvation.

Let no man think that our best and strongest pastors fail in this. Here is where their success is registered. There is nothing that marks a man's finish in the ministry more than for him to evidence a loss of interest in the souls of his people,—in the individuals

who are under his pastoral care. Among a very few it is "smart" to say, "I have lost interest in the individual. I am interested in the welfare of mankind." Breadth is fine. It is absolutely necessary. But there must be enough depth to count. Our social gospel must be true enough to make a place for individuals. One by one, men and women must yet be won to seek Christ and to seek with diligence that they may find him. And having found him, to confess him before all men and to serve him to the end.

Congregational pastors will be glad to know that Dr. Burton has prepared a "Text Book for Personal Workers," containing an outline study course in the methods used by Jesus in winning followers, which is now available for the use of men and women of our churches who desire to win others for Christ and his church. The Commission on Evangelism will send a sample copy of this text book to any pastor free on request. This booklet is full of fine and helpful material. The outline of the five studies is as follows:

First Study: "Follow Me." Matthew 4:18-22.
Second Study: "Have Faith in God." Mark 11:22.
Third Study: "Abide in Me." John 15:4.
Fourth Study: "Strive to Enter In." Luke 13:23, 24.
Fifth Study: "Love One Another." John 13:34, 35.

Determining Our Apportionment

By STANLEY U. NORTH

THE First Congregational Church of Walton raises its benevolences along with the current expenses of the church. The budget committee first estimates what the needs of the church will be for the coming year. The items are the usual ones; salaries, Church School, calendars and printing, music, Association tax and delegates' expenses, supplies, stationery, taxes, repairs, pastor's fund, National Council delegates, and then special items such as the chairs purchased for the Church School in 1923 at four hundred and fifty dollars, the Church School hymnals purchased in 1924 at fifty dollars, and the mimeograph and the addressograph on the 1925 budget, or a deficit from the year before. These special items are put in the current expense budget along with the regular expenses. Then the total figure of this budget becomes seventy percent of the entire budget, the remaining thirty percent being the amount given to missions.

It is not always easy to raise our budget. And sometimes the question is raised by members of the congregation as to why these special items should be so figured that the task becomes greater through the proportional increase automatically added on our benevolences, especially in this particular the deficit, should there be one. The criticism has always been silenced by a decided vote to accept the budget, the feeling being if we can afford to spend more on ourselves we can afford to give more to others. And as for the deficit, the feeling that has made it a missionary obligation is this: if the deficit represents an expenditure larger than was voted, then missions didn't gets its fair proportion according to the seventy-thirty policy, while it represents a deficiency in subscriptions, then missions didn't get the sums voted, so from either point of view the deficit is held a factor upon which our missionary gifts should be based.

The result of this policy is that increased strength is immediately reflected in our gifts to missions. The pastor's salary for 1925 was raised; by that act missions benefited in accordance with the seventy-thirty ratio. While this is all true, lest it be thought that we are trying to paint a halo for ourselves, let it be said that this year we are making extensive repairs to our equipment, amounting to more than five thousand dollars. In this case subscriptions were solicited for a special repair budget outside of our regular budget. However, the ordinary repairs amounting to four hundred dollars, and the incidentals amounting to four hundred dollars, are included in the items that determine our benevolences.

On the occasion of the purchase of the chairs, the proposal was made that the four hundred and fifty be eliminated as a basis for our missionary budget, whereupon the counter proposal was immediately made that the missionary budget be increased by the proportional amount, hence, to the amusement of all and to the delight of most of our people, the chairs item remained in the current expense budget and the missions budget received its customary proportion.

Why the Empty Church Treasury

The president of a Cleveland oil company says: "Churches are under-financed, in my estimation, simply because they do not go about their budgets in the proper manner. You will find that where a church enters into a building program under able leadership, as a general rule, it more than raises the amount desired, and it is so because there is the proper organization and careful planning. If churches would do the same thing with their budgets each year, enough money could be raised to cover everything, even the emergencies, and there would be no trouble in doing it."

The secretary of a Cleveland manufacturing company says: "I think the condition in our churches, designated as an empty treasury, is due to the fact that the membership of the churches generally has failed to put the church in the family budget on a basis reasonably relative to the other contributing factors in the family affairs. In other words, there are too many people in the church, as well as out of it, who want to get something for nothing."

The superintendent of a Cleveland construction company says: "If men are made acquainted with the inner workings of the church, know its program and its objectives, they will be interested to the extent of seeing that the church is properly financed, and will gladly accept the responsibility of the task, provided of course that they have right pastoral leadership. I believe the minister should head his church in the same way as the chief executive heads his business. He assumes first responsibility for every department, including the financing. He must see that duties are

assigned to others, and that the subordinate does his part. Quite often a well thought out plan is put into effect, the work apportioned among various individuals, and then left to run itself. In most cases this means failure, and the failure is because there is a lack of proper direction from the head of the organization."

A Toledo banker says: "I think that the average business man is sufficiently interested in the church to give it some of his time and thought in providing for the financial program of the church, if brought forcibly to his attention. The lack of organization, however, in so many of our churches makes this part of the church program too much everybody's business, which in practice turns out to be nobody's business. It would seem to me therefore that if the minister would put before his male membership the necessity for proper church operating funds, placing the responsibility upon one or perhaps a few persons to provide those funds, he would find that he would be relieved to a very large extent of anxiety and on the other hand the business men of the church would provide an organization which, in turn, would see that the church is properly financed."

Apportionment Receipts

As reported by the Treasurers of all Congregational Societies

For the Month of July — **For Calendar Year to August 1, 1925**

	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B. C. F. M.	$113,825	$65,371	$48,454	.....	$268,370	$222,712	$45,658	.....
W. B. M.	11,690	13,344	.....	1,654	128,322	126,305	2,017	.....
W. B. M. I.	10,457	9,707	750	.....	68,860	66,220	2,640	.....
W. B. M. P.	3,769	2,729	1,040	.....	17,711	15,261	2,450	.....
C. E. S.	10,392	7,656	2,736	.....	39,251	38,460	791	.....
C. B. Society	17,044	12,228	4,816	.....	58,406	58,345	61	.....
C. H. M. S.	11,404	10,975	429	.....	72,399	75,305	.....	2,906
A. M. A.	30,595	21,202	9,393	.....	110,719	115,178	.....	4,459
C. S. S. E. S.	9,102	8,776	326	.....	26,538	28,638	.....	2,100
C. B. M. R.	6,743	6,722	21	.....	30,823	33,050	.....	2,227
Annuity Fund	2,019	1,166	853	.....	8,177	7,669	508	.....
Found. for Ed.	5,748	2,556	3,192	.....	20,198	12,683	7,515	.....
Totals	$232,788	$162,432	$72,010	$1,654	$849,774	$799,826	$61,640	$11,692

For the Month of August — **For Calendar Year to September 1, 1925**

	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B. C. F. M.	$129,121	$141,612	.....	$12,491	$397,491	$364,324	$33,167	.....
W. B. M.	8,579	6,105	2,474	.....	136,901	132,410	4,491	.....
W. B. M. I.	6,494	6,476	18	.....	72,691	75,340	.....	2,649
W. B. M. P.	*	*	.....	.....	*	*	.....	.....
C. E. S.	5,330	4,917	413	.....	44,581	43,377	1,204	.....
C. B. Society	5,577	6,720	.....	1,143	63,983	65,065	.....	1,082
C. H. M. S.	11,215	8,330	2,885	.....	83,614	83,635	.....	21
A. M. A.	14,898	10,989	3,909	.....	125,617	126,167	.....	550
C. S. S. E. S.	2,912	3,002	.....	90	29,450	31,640	.....	2,190
C. B. M. R.	2,792	2,409	383	.....	33,615	35,459	.....	1,844
Annuity Fund	795	703	92	.....	8,972	8,372	600	.....
Found. for Ed.	3,560	2,751	809	.....	23,758	15,434	8,324	.....
Totals *	$191,273	$194,014	$10,983	$13,724	$1,020,673	$981,223	$47,786	$8,336

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

*** At the time of going to press figures of Woman's Board of Missions for the Pacific had not arrived. The totals do not include their receipts.**

THE AMERICAN MISSIONARY ASSOCIATION

Some Legal Aspects of the Merger Proposals

Those who talk of merging the existing National Societies have rather frequently shown a very casual interest in the legal aspects of the situation. Facing the obligations of great and sacred trusts, the officers of the American Missionary Association have sought the opinion of the best legal talent available in America. In addition to that written by the Counsel of the Association, an opinion has been rendered by the noted firm of lawyers headed by the former Secretary of State, Hon. Charles Evans Hughes. Their report is in the form of a letter to Mr. Irving C. Gaylord which we feel ought to be read by all those who are in any way responsible for the study of the question and subsequent action through the National Council. It is published here following the statements of Mr. Lyon to which it refers in part.—EDITORS.

The legal difficulties which the plan of the Committee of Twelve will meet, in the proposed merger of the American Missionary Association and eight other Societies into one corporation to be known as the Congregational Home Board.

THE American Missionary Association has one hundred and twenty-eight separate trust and endowment funds, aggregating from eight to ten million dollars. These funds came to it under many different wills and trust deeds, brought about by an intimate knowledge on the part of the donors, of the history, aims, purposes and traditions of the Association running over three-quarters of a century, so that a personal trust which cannot be delegated, rests on the Association with respect to them.

For the present trustee of these funds, the merger would substitute another never contemplated by the donors, differently organized and controlled and with multifarious duties foreign to the fundamental purposes of the Association's Charter.

The following from the Committee's report will show how radical is the proposed change in the management and control of these funds:

> "We recommend the creation of a single national organization for the home work to be called the Congregational Home Board. . . . The legal entities of the present societies may be preserved over a period of years for the sake of safeguarding legacies in wills already drawn and of protecting property rights as is proposed by the foreign boards. The present societies should cease to function in other capacities, and as soon as practicable, vest in this new society title to properties now owned, both real and personal, with the explicit provision that all trust funds should be used for the purposes designated by the donors.
>
> This plan would involve bringing under a single management:
>
> The American Missionary Association
> The Congregational Home Missionary Society
> The Congregational Church Building Society
> The Congregational Sunday School Extension Society
> The Congregational Education Society
> The Congregational Foundation for Education
> The Congregational Board of Ministerial Relief
> The Annuity Fund for Congregational Ministers
>
> and the merging into the resultant combination of the Congregational Woman's Home Missionary Federation. These nine organizations would be merged with or controlled by the new board so as to bring all of their activities under the control of a single board of directors."

We are advised by counsel that, so far as the American Missionary Association is concerned, this cannot be done without great peril to its invested, trust and endowment funds and that a trustee cannot transfer either his trust duties or the trust funds.

Among the cases cited in support of this view are the following:

Dartmouth College v. Woodward 4 Wheaton (U. S. Supreme Court) 518.

Stone v. Inhabitants of Framingham 109 Mass. 303.

President and Fellows of Harvard College v. Society for Promoting Theological Education 69 Mass. 280.

President and Fellows of Harvard College v. Attorney General 228 Mass. 396.

Drury v. Inhabitants of Natick 92 Mass. 169.

Jackson v. Phillips 96 Mass. 539.

In the Dartmouth College case, after the college, organized under a royal charter, had administered trust funds for fifty years, the legislature changed the name of the college, the number and manner of choosing its trustees, and transferred to the new corporation all the property, rights and privileges of the old corporation.

In condemning the act of the legislature as unconstitutional, Chief Justice Marshall said:

> "Dr. Wheelock, acting for himself and for those who, at his solicitation, had made contributions to the school, applied for this Charter, as the instrument which should enable him and them to perpetuate their beneficent intention. It was granted. An artificial, immortal being was created by the Crown, capable of receiving and distributing forever, according to the Will of the donor, the donations which should be made to it. On this being, the contributions which were collected were immediately bestowed. These gifts were made, not indeed to make a profit for the donors or their posterity, but for something in their opinion of inestimable value, for something which they deemed a full equivalent for the money with which it was purchased. The consideration for which they stipulated is the perpetual application of the fund to its object, in the mode prescribed by themselves. Their descendants may take no interest in the preservation of this consideration. But in this respect their descendants are not their representatives. They are

represented by the corporation. The corporation is the assignee of their right, stands in their place and distributes their bounty, as they would themselves have distributed it had they been immortal. So with respect to the students who are to derive learning from this source. The corporation is a trustee for them also. Their potential rights which, taken distributively, are imperceptible, amount collectively to a most important interest. These are, in the aggregate, to be exercised, asserted and protected by the corporation."

In the Stone case, the legislature attempted to authorize the transfer of funds given for Framingham Academy, to the inhabitants of Framingham for the support of a high school. This was condemned by the Court in the following language:

"It is clear from the general scope of the acts of 1851, that it was the understanding and purpose of the legislature of the town and of the trustees that the Academy should be discontinued and the high school substituted. In accordance with this purpose, the trustees have since then ceased to perform any of the duties or functions created by their act of incorporation; and as we have before seen, no provision is made for any successors who have the power to perform these duties. The action and purposes of the parties were inconsistent with the further continuance of the corporation. We are inclined to the opinion that these proceedings operated as a dissolution of the corporation for all purposes. But if not, we think it clear that it was dissolved within the meaning with which the testator used that term. If the corporation retained a technical existence, it is practically dissolved, especially so far as the testator's bequest is concerned. It has permanently ceased to maintain the academy for the benefit of which his bounty was intended. . . .

"We are of opinion that it was dissolved within the meaning of the testator, that the bequest has been forfeited and that the heirs at law can maintain this suit."

In the Harvard College case, 69 Mass., the college prayed for leave to transfer the funds given for a divinity school attached to the College, to a separate corporation for a divinity school not connected with the College. It was alleged and evidence was introduced to show, that such a transfer would relieve both corporations from embarrassment and promote efficiency.

Although no one appeared to oppose, the Court denied the prayer of the plaintiff saying:

"But assuming it to be shown by the evidence in the case, that inconveniences and embarrassments do arise from having the theological school attached to the University and under the same board of trustees, and that, in the opinion of the witnesses, it would be highly desirable, and for the interests of both, that an entire separation should take place; the further question yet remains which the Court must decide upon its own sole responsibility whether any case is shown to exist which authorizes this Court to withdraw these funds from those to whom they were committed by the donors of the charity, and transfer them to a separate and independent board of trustees, to be applied in maintaining a separate school. . . . We find strong reasons for believing that the donors had specially in view the placing of these funds under the care and supervision of a well known and permanent public body, the President and Fellows of Harvard College acting with the concurrence of overseers and that they were well authorized in the expectation that these trusts would be continued in the same board of trustees. With regard to this portion of the charity funds the granting of the prayer of this bill would not only change the trustees, but would also change the constitution of the charity; and charity funds, given for a specific and well-defined purpose connected with the University, would be applied elsewhere and to a divinity school disconnected with the College. . . .

"In view of all the facts before us, the Court are of the opinion that they cannot, in the proper exercise of the chancery powers they possess, direct the withdrawal of the funds above described and others of like character, from the supervision and trust of that permanent, corporate, public body to which they were entrusted by the donors, for the purpose of maintaining a theological school as a branch of the University, and commit them to an independent board of trustees, to be appropriated to maintaining a separate theological school."

In closing its opinion the Court said, "A contrary decision would furnish a precedent dangerous to the perpetuity and sacredness of all our great public charities, leaving the question of the management and supervision of our public charities to be the subject of change with every fluctuation of popular opinion as to what may be the more expedient and useful mode of administering them."

Commenting on a subterfuge suggested by the plaintiff, the Court further said:

"We have not overlooked the suggestion of the complainant's counsel, that, as to those donations of the marked character we have alluded to, the Court might avoid the objections taken to their withdrawal, by directing them to remain under the trust of the complainant, as to financial care, but with authority to pay over the income to the trustees of a separate school, to be by them disbursed. We find no authority for adopting such a scheme for these charities, finding the trust to embrace the higher duty of supervision of the administration of these funds and the mode of their application, and the purpose of the donors being such as we have stated."

In Harvard College v. Attorney General 228 Mass. 396, the College attempted to turn over to the Massachusetts Institute of Technology a part of the income from a fund given to the College. It was held that this could not be done because it violated the intent of the donor in giving the fund.

In the Drury case the Court said:

"The gift being for a charitable purpose, and once accepted, could not afterwards be renounced or conveyed away so as to defeat the charity."

In the Jackson case the Court said:

"Whenever a charitable gift can be administered according to his (the donor's) express direction, this Court, like the Court of Chancery in England, is

not at liberty to modify it upon considerations of policy or convenience."

From these Court decisions, it seems clear that what is here proposed cannot be done without a breach of the trust reposed in the Association by the donors of these large gifts. Nor is the situation materially helped by the expressed provision that "all trust funds should be used for the purposes designated by the donors." The point is, that it was the prerogative of the donors to select the corporation which should use their gifts, and having chosen The American Missionary Association for that purpose, no power on earth can properly put another in its place while the Association is competent to act. A trustee does not fulfill his obligations, if he transfer the trust property, even though both parties intend that the grantee faithfully carry out the terms of the trust.

If the Association should make the transfer, there is a grave question whether representatives of the donors could not successfully maintain suits to recover the funds. The amounts are large enough to appeal to one's cupidity and such suits would be both protracted and expensive, and such publicity would, of course, dry up the sources of supply for current expenses.

Further Legal Considerations Bearing on the Four-Fold or Two-Fold Merger Proposals.

A Letter

This opinion was sought when the plan of the Committee of Twelve looked toward the four-fold merger; but the principles involved seem to be equally applicable to the plan for the two-fold merger.

HUGHES, ROUNDS, SCHURMAN & DWIGHT
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Ralph S. Harris	

New York, July 23, 1925.

Irving C. Gaylord, Esq.
Treasurer, American Missionary Association,
287 Fourth Avenue,
New York City.

Dear Sir:—

It appears that a proposal has been made for the merger of The American Missionary Association with the Education Society and with the Home Missionary Society, the work of fostering the colored churches in the Southern States to go to the Home Missionary Society and the educational and social service work of the Association to be incorporated in the Education Society.

Some time ago you asked our advice as to the feasibility, legality, and wisdom of such a course and you submitted at the same time a copy of the opinion of Mr. Edward P. Lyon of February 27th, 1925. We later advised you orally that our views are in accord with those thus expressed by Mr. Lyon. It will probably be more satisfactory to you, however, if the reasons for our opinion are set forth.

The Education Society is a Massachusetts corporation. The American Missionary Association is a corporation of New York. The legal theory upon which either would be justified in transferring its functions or funds to the other is not apparent. Each was organized for certain definite purposes. The Association received gifts to enable it to carry out its corporate purposes. Presumably the same is true of the Society. For either to transfer its fund to the other would, on the face of the transaction, seem a clear breach of trust. When donors made gifts to the Association, they intended that their gifts should be administered and the work, for which the gifts were made, conducted by the Association and not by some other organization or corporation.

It is interesting to note that the Association derives its charter direct from the State through statutory enactment of the Legislature (Chapter 358, Laws of 1862). Section 1 of this statute shows the Association to have been organized "for the purpose of conducting missionary and educational operations, and diffusing a knowledge of the Holy Scriptures in the United States and in other countries." Section 4 confers the power to purchase or take by gift, or in other specified manner, real or personal property, and also confers the power "to grant, bargain, lease or otherwise dispose of the same; *provided that the proceeds from such grant, bargain, lease or disposal shall never be in any manner directed to any other purpose than that for which the property was originally donated.*"

This Section 4 was amended in 1871, 1886 and 1917, but the proviso clause, just quoted from the original Act, remained in substantially the same form throughout, the amendments of 1886 and 1917 using, however, the more suggestive word "diverted" in place of the word "directed." That the State of New York, when it grants a charter to a charitable organization, intends that it shall administer its own funds in the furtherance of the purposes for which it was organized, needs no argument. Yet the framers of Section 4 inserted an express provision that the proceeds realized from its funds by this association should never be directed or diverted to any other purpose than that for which it was originally given.

It may be urged that the Education Society, if it receives the Association's property, will use it or its proceeds for the identical purposes for which it would have been used by the Association. This, however, is not an adequate or sufficient answer. The property and funds held by the Association are required to be administered by it.

In *Trustees of Dartmouth College v. Woodward*, 17 Wheaton, 518, the report of which case covers nearly two hundred printed pages of the volume, Chief Justice Marshall, writing for the Supreme Court, said (pp. 642-3):

"Dr. Wheelock, acting for himself, and for those who, at his solicitation, had made contributions to his school, applied for this charter, as the instrument which should enable him, and them, to perpetuate their beneficent intention. It was granted. An artificial, immortal being was created by the crown, capable of receiving and distributing forever, according to the will of the donors, the donations which should be made to it. On this being, the contributions which had been collected were immediately bestowed. These gifts were made, not indeed to make a profit for the donors, or their posterity, but for something in their opinion of in-

estimable value; for something which they deemed a full equivalent for the money with which it was purchased. *The consideration for which they stipulated, is the perpetual application of the fund to its object, in the mode prescribed by themselves.* . . .

"This is plainly a contract to which the donors, the trustees, and the crown (to whose rights and obligations New Hampshire succeeds), were the original parties. It is a contract made on a valuable consideration. It is a contract for the security and disposition of property."

Under its original charter Dartmouth College had a self-perpetuating Board of Trustees, twelve in number. The Legislature of New Hampshire undertook to amend the charter by increasing the number of trustees to twenty-one, giving the appointment of the additional members to the Executive of the State and creating a Board of Overseers to consist of twenty-five persons, of whom twenty-one were also to be appointed by the Executive of New Hampshire. Speaking of this Chief Justice Marshall said (p. 652):

"The whole power of governing the college is transferred from trustees appointed according to the will of the founder, expressed in the charter, to the Executive of New Hampshire. The management and application of the funds of this eleemosynary institution, which are placed by the donors, in the hands of trustees named in the charter, and empowered to perpetuate themselves, are placed by this act under the control of the government of the State. The will of the State is substituted for the will of the donors, in every essential operation of the college. This is not an immaterial change. The founders of the college contracted, not merely for the perpetual application of the funds which they gave, to the objects for which those funds were given; they contracted also, to secure that application by the constitution of the corporation. They contracted for a system which should, as far as human foresight can provide, retain forever the government of the literary institution they had formed, in the hands of persons approved by themselves. . . . This may be for the advantage of this college in particular, and may be for the advantage of literature in general; but it is not according to the will of the donors, and is subversive of that contract on the faith of which their property was given."

The Court was no doubt greatly aided in reaching its wise conclusion by the argument of that great leader Daniel Webster and we have quoted the forceful language of the great Chief Justice because of its obvious application to the proposal which you have under consideration. Moreover, it serves as a fitting background in considering the material facts for the accuracy of which we shall rely upon the statements in Mr. Lyon's opinion. From these statements, it appears that the American Missionary Association has funds aggregating not less than $7,000,000, and perhaps considerably more. That these were bestowed upon it for the carrying out of the beneficent purposes for which it was organized and that large amounts thereof were donated upon specific trusts. Thus, Mr. Daniel Hand turned over to the Association more than $1,000,000 of securities under the terms of a trust deed which provided that the Association was "to safely manage the said trust funds," with power to reinvest and change the investments when the Association might deem it best and to use the income only for the education of colored people, as specified, and the Association formally executed the deed and accepted the trust and agreed to carry out the wishes and intention of Mr. Hand. By a codicil, he gave the Association $100,000 for "the support of primary and common school education of the colored people," and the residue of his estate for the same purpose. By a later codicil, he enjoined and directed that the bequest in his will and codicil for the education of colored children should be devoted as he prescribed until that great need should be adequately supplied according to the best judgment of those who should have the proper administration of the bequests. It was, of course, the Association that was to have this "proper administration." Finally, he made a thirteenth codicil, dated January 12, 1889, in which he gave his entire residuary estate to the Association "in trust to receive and hold the same upon the same terms and conditions and for the same purposes as are fully expressed" in the trust deed, and provided that the same should be added to said "Daniel Hand Educational Fund for Colored People" and *shall be held, managed and appropriated in the same manner and for the same purpose expressed in said trust deed.* So far as this residue has become payable the Association has accepted it and proposes to accept the balance when it falls due.

Mr. Charles M. Hall made a bequest to the Association amounting approximately to $4,000,000. His will indicates that he had his own reasons for placing his funds in the hands of a non-sectarian institution. Indeed, he went so far as to indicate that they should not be used for instruction in theology. And this was true not only in the case of the legacy to the Association, but also in the case of legacies to other institutions. We assume that other portions of the Association's funds were donated generally to it, or perhaps, in some instances, to be added to its endowment fund and the income used for its corporate purposes.

The Association is thus in the position of having accepted large amounts upon specific trusts which it has formally agreed to execute and perform and other funds upon an implied trust that the same would be administered by the Association and the income used to carry out its corporate purposes.

Under these circumstances, it is difficult to see upon what theory, either in good conscience or conformably to law, the Association can lay down the burden it has assumed and undertake to transfer its funds to another society, however worthy, either to carry out the same objects or different objects. By what method could one hope to effectuate the plan suggested even if it were legal? We are satisfied, under the authorities, that this could not be done by resort to the courts. (See *Harvard College v. Society for Promoting Theological Education,* 3 *Gray* (Mass.) 280 and *Harvard College v. Attorney General and others,* 228 Mass. 396, both of which are discussed in Mr. Lyon's opinion.)

The only other recourse must be to the Legislature. Let us then picture and as clearly as possible visualize an application to the Legislature for such a permissive

statute. Even if that statute should be valid and legally effective, what rational argument from a legal standpoint could be advanced in support of the application it is difficult to foresee. The State of New York created the Association. The Association under its charter of birth has received from $7,000,000 to $9,000,000 on the strength of its charter and for its corporate purposes. The law governing the Association prescribes the method of its control. The Association is non-sectarian and its funds are administered without denominational name or color. The application to the Legislature, therefore, would in effect be asking the New York Legislature, for permission to abrogate its corporate function and to transfer its property to a denominational institution organized under the laws of a foreign state. A mere statement of what is involved in such an application is sufficient without argument, in our opinion, to show that our Legislature would never consent nor become a party to such a transaction and, even if the Legislature should, contrary to all expectation, attempt by statutory enactment to effectuate the plan we have grave doubt whether such a statute would be effective under the law. (See *Trustees of Dartmouth College v. Woodward,* 17 Wheaton 518, above referred to, and *Stone v. Inhabitants of Framingham,* 109 Mass., 303, discussed in Mr. Lyon's opinion.)

It goes without saying that the American Missionary Association would exceed its corporate powers if it should, voluntarily and without resort either to the courts or to the Legislature, transfer its funds either to the Society or to any other association or body.

We need scarcely add that the American Missionary Association is, quite apart from legal questions, under the highest moral obligation to administer the funds which it has received in accordance with the express or implied trusts which it has assumed. It is powerless to name successor trustees. It has no right to step aside and leave to others the administration of funds which the donors intended should be administered by it. To do otherwise would not, in our judgment, be keeping faith with those donors, whose lips are now sealed. Mr. Hand and Mr. Hall, for example, did not choose these other organizations as the objects of their bounty. If the Association could no longer perform its function or administer its trusts, another and entirely different question would be presented. But the solution of that question would not, by any means, be the carrying out of the plan here under discussion. A trust will not be permitted to fail for lack of a trustee, but the law prescribes the manner in which the new trustee shall be chosen and any new trustee chosen to administer the funds of this non-sectarian institution will not be a denominational or sectarian institution.

Mr. Lyon has referred to the very interesting incident which appears to have occurred in 1893, when Mr. J. H. Stickney gave by his will a legacy of $50,000 to the Association on condition that it should change its name from American Missionary Association to Congregational Missionary Association, and the Association, on the advice of eminent legal counsel, repeatedly consulted, declined this conditional bequest. These counsel, as the records of the Association show, decided after close inquiry into the facts that "in order to preserve unimpaired the rights of the Association to all the property and the integrity of the trusts which have been specifically committed to the administration by deeds and wills it would be unsafe to accept the legacy on the condition imposed." It should be observed that the condition involved *merely a change of name.* The Association was not required to affiliate itself with a congregational denomination or to allow that denomination to have a controlling voice in its conduct or management, and yet the eminent lawyers of those days concluded that this mere change of name would endanger the funds of the Association. That step was a mere trifle as compared with the plan under consideration, which involves

(a) the abrogation by an eleemosynary organization of its corporate functions;

(b) a failure or omission to carry out these solemn compacts as regards trust funds; and

(c) a transfer of its funds donated for non-sectarian administration and uses to a denominational institution of another state to be administered and used under denominational auspices.

Any effort to accomplish such a purpose is, in our judgment, fraught with grave danger, not only to the Association but also to the Society and the denomination with which it is identified. Donors are in the habit of choosing institutions, in whose management they have confidence, as the agents of their benevolences. Thus Mr. Rockefeller and Mr. Carnegie caused foundations to be organized so that their funds at all times might be wisely administered. Not infrequently do lawyers hear their clients say, when a suggestion is made for a legacy to one or another institution, that a client "does not like" the way it is run. It is a great mistake to assume that administration of a fund given for educational, social service, or charitable purposes is not regarded as an important element or condition of the gift. The writer's interest in the Congregational denomination has led him to sound a warning which might ordinarily be omitted from a legal opinion.

What are prospective donors to think of eleemosynary institutions which would intentionally depart from the injunctions of former donors?

Very truly yours,

(Signed) Hughes, Rounds, Schurman & Dwight.

Some Timely Questions

THE following points seem, like the Legal Complications elsewhere mentioned, strongly to qualify the conclusions of the recommendation of merger now before the denomination.

1. Is it possible or practicable for all the interests now represented by the various societies to be successfully handled by one board when four boards each consume a whole day in the consideration of their work? Can busy pastors and laymen be secured who will give more than one day a month to such a board?

2. Is it spiritual economy to obliterate the name of The American Missionary Association which, for seventy-nine years, has stood for a great ideal? Is not a name with its traditions an asset to the Congregational church?

3. Do we not need an organization distinct and definite to continue its specialization in Brotherhood? Is there not need of the experience and the traditions gathering about that name when race prejudice is the one underlying cause of world unrest? Ought such a testimony to be embarrassed by the interests of other and perhaps conflicting homeland causes?

4. Can we successfully wholesale missions? Are not modern pedagogical methods teaching us that education is by specialists and in the interests of special causes? Will people long continue to give to a pool as largely as they give now to the varied causes in which they have become distinctly interested? Can spiritual movements successfully be regimented?

5. Is there any experience which would lead us to believe that the varied organizations would be as largely remembered in the wills of our constituency? The Association has already received notice of changes amounting to considerable sums which will be made in the wills of its present constituency if the proposed merger is consummated.

6. Can the legal difficulties be so easily disregarded? Are the Congregational churches willing to endanger the trust funds of the Association which are now or will be as large as all other trust funds of our denomination—omitting the Pilgrim Fund? Might not uncertainty as to the legal status of trust funds now held by The American Missionary Association and possibly other boards encourage serious and costly litigations from the heirs of estates involved?

7. In view of the widespread and growing conviction that the undue centralization of governmental interests is overloading the Federal machinery and a widespread movement to relegate administration of every sort to local interests and smaller administrative units, is not the proposed centralization of denominational missionary administration a long step in the direction from which churches, great business corporations and government generally are retiring?

We have in our Congregational method and organization at present, the perfected type of what is being urged as an ideal in many directions—why surrender it?

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The New Year

OCTOBER FIRST marks the beginning of The American Missionary Association's eightieth year. From the landing of the Amistad at Montauk Point to the distribution of almost twelve million free Negroes over the entire United States the historian, anthropologist, educator and missionary might find many striking and encouraging facts. Everything that the Negro was said not to be he has proved himself to be. He has proved his capacity for education. He has demonstrated his ability as a skilled workman. He has entered every profession, mastered every art and invented many instruments of usefulness. In initiative he has been resourceful. As a leader he has proved worthy of responsibility. His patience has been inexhaustible. At his Christian brotherliness we marvel. His fidelity and loyalty to a country to which he was brought against his will and in chains, and which still refuses in many ways to respect his personality, is amazing.

The simple task of eighty years ago, therefore, has become a complex and manifold one. The call to do something for and be something to an unprivileged and distressed people met a ready response on the part of unusually gifted and capable people. Thousands of colored folk of all ages flocked to the little school houses. Romantic stories were told everywhere of a rising people. In response came important foundations, like the Hand Fund, the Slater Fund and the Jeanes Fund. Individuals and churches year by year increased their gifts. Other agencies became interested. The South awakened slowly to its own civic responsibilities. The General Education Board both stimulated and encouraged this awakening until North Carolina recently spent more money in one year for Negro education alone than was spent twenty years ago for all of its public and political institutions.

At the end of these four score years, The American Missionary Association finds itself the guardian of one hundred and twenty-eight different trust funds and the most heavily endowed missionary organization for Negro education in America.

With this background we begin the new year. We are seriously aware both of our opportunities and our handicaps. Paradoxical as it may appear the handicaps are two-fold: insufficient funds and insufficient leadership. The uninformed might well wonder why we lack funds holding as we do so many trust funds, and particularly since so much is being done for the general education of the Negro. There are *three direct answers* to this query:

1. The income from all sources for the coming year, forgetting the serious need of important repairs and new buildings, is over one hundred thousand dollars less than the askings from the workers on the field and one hundred and fifty thousand less than we need to pay adequate salaries to those who labor in our service. Our minimum salary for a teacher, including perquisites, is six hundred dollars and the maximum is twenty-five hundred outside of a few administrative positions. There has been only a slight increase in the annual receipts during the past four years. Progress has been made chiefly by subtraction. The Indian work at Crow Agency was transferred to the Baptists at a saving of thirty-five hundred dollars annually. Proctor Academy was reduced to a kindergarten, saving an annual appropriation of ten thousand dollars. The kindergarten is financed at an annual cost of nine hundred dollars, received from interest on funds held from the sale of Utah properties. Last year we closed Willcox Academy. Its annual appropriation amounted to eight thousand dollars. Previous to that, Gregory Normal Institute was closed saving four thousand dollars. Washburn Seminary followed with a saving of one thousand; then came Chandler

Normal School saving forty-five hundred; and Mount Hermon Seminary with a saving of three thousand dollars. The appropriation to the Hawaiian Evangelical Association was reduced from five thousand to three thousand. The same amount was discontinued as an appropriation to Piedmont. In all, this amounts to an annual reduction of approximately forty thousand dollars, all of which has gone into strengthening the remaining work. Generally speaking, all of these reductions were wise and justifiable. Yet it seems clear that in spite of determined efforts to cut our pattern from the stock in hand we lack the means to meet the needs apparent.

2. The call for trained and unselfish leadership was never greater. The South is not only unable to establish an adequate number of elementary and secondary schools for Negroes but is particularly unable to supply trained teachers for the schools which it does have. While The American Missionary Association has always directed its attention to providing leadership, and while today all but three schools are doing work beyond the elementary grades with special emphasis on teacher training, we are turning out only a partially adequate number of well-equipped young men and women. Tougaloo College in Mississippi, for example, is practically the only source of normal trained teachers for Negro schools in the State.

3. The importance and magnitude of the Negro work does not blind us to our responsibilities among the American Indians, New Mexicans, Orientals, Highlanders, Porto Ricans and Hawaiians. To them we hold a peculiar relationship. All around us rise echoes of the "clash of color." Increased nationalistic and racial feelings create fresh problems all over America. The agencies of disruption, of prejudice, ill-will, and suspicion are hard at work. Every issue of the current magazines adds fuel to the flames of controversy. There are a hundred obvious needs unmet to one that we can meet. In its own quiet way and with its unalloyed principles many of The American Missionary Association representatives have been closer to the heart of the solution of the problem of race relations than any other agency in the world. From this angle, organizations such as ours are alone in the principles for which they stand, the practices they follow. The Commission on Race Relations is dealing with this problem only at its fringes. Just as soon as there is an endeavor to do something truly fundamental, then the two factors, colored and white, find that there is a great gulf fixed between them. With a most remarkable history along these lines behind it, and facing a problem which is almost as acute today as in the days gone by, such an association should be permitted to go forward unfettered and uncompromising in its attitudes toward the more central and fundamental problems of race relations.

There is another problem which weighs upon our minds when we enter the new year. As an inevitable consequence of our necessary absorption in the routine duties of carrying on the present work of the Association and our effort in the cause of economy to keep the staff down to its minimum limit, we find ourselves often prevented from sharing in new and promising applications of the ideal of Brotherhood to America's race problems.

With questions of merger in the air and the assumption made by many that the identity and individuality of The American Missionary Association is to be obliterated it is impossible to prevent a feeling of restlessness and uncertainty pervading the whole personnel. It cannot be prevented: but its effect is highly regrettable. The thing that is most disturbing is the very obvious fact that in general those who desire this change are not the people best acquainted with the work nor most committed to its faithful carrying out.

Whatever the outcome of these mooted plans—and without prejudice to their fullest discussion and consideration—The American Missionary Association staff is first, last and all the time committed to the sacred enterprise, for which the Association was called into existence. Their life is bound up with work which *must* go on under any circumstances this year and for many years—whether helped or hindered by the prevailing styles in denominational missionary organization.

The New Secretary for New England

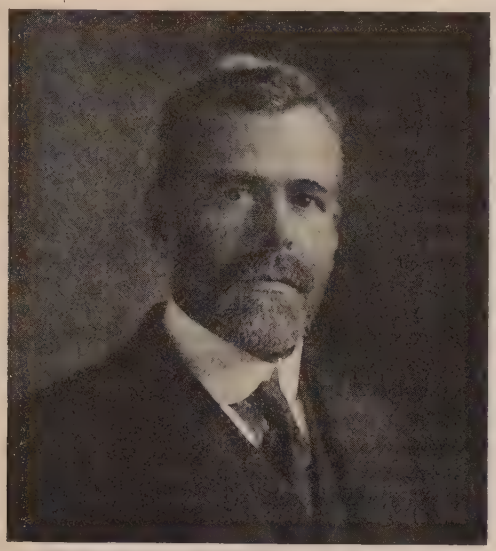
DR. HOWARD A. BRIDGMAN has been appointed as successor in the Boston office of The American Missionary Association to Rev. Alfred V. Bliss, who is soon to take up the secretaryship of the Maine Missionary Society.

Dr. Bridgman comes to the service of the Association with a fund of knowledge concerning its work, accumulated during his long editorial connection with *The Congregationalist,* as well as with the men and women prominent in its personnel during the last thirty years including those oldtime leaders, Dr. M. E. Strieby, Dr. James Powell, Dr. C. J. Ryder and Dr. J. W. Cooper. He was especially intimate with Henry W. Hubbard, former treasurer of the Association.

He has studied the work on the field, particularly that at the Santee Agency in Nebraska and the Rosebud Agency in South Dakota; and his visits to Fisk University and other points in the South in which the Association is vitally interested have given him some insight into the race problem which will undoubtedly be increased by further travel in the southern states.

Dr. Bridgman is a graduate of Amherst in the class of 1883 which included such men as Chief Justice Rugg of Massachusetts, President Rush Rhees of Rochester University, President Edward S. Parsons of Marietta, William Orr, formerly deputy commissioner of education in Massachusetts and recently associated with the work of the International Young Men's Christian Association in southeastern Europe. He taught in the high school at Granby, Massachusetts, for a year beginning in September, 1883. His theological course was begun in 1884 at Hartford Seminary and completed at Yale Theological Seminary in 1887. On his graduation he became an editor of *The Congregationalist,* in 1911 succeeding the late Rev. Dr. Albert E. Dunning as editor-in-chief.

In 1922 he was called to the principalship of Lawrence Academy, in Groton, which had been closed at that time for four years. During his administration of three years the annual enrollment reached sixty-five. His home is now in Shirley Center, Massachusetts, but he will be found hereafter in Boston,—Mr. Bliss having just passed over to him the duties and responsibilities of The American Missionary Association office there. His sister Miss Annie C. Bridgman, who has been the office assistant during both Mr. Bliss' administration and that of his predecessor Mr. Gutterson, will continue in her present position.



DR. HOWARD A. BRIDGMAN

Dr. Bridgman is still an occasional contributor to *The Congregationalist* and other papers and magazines. He has supplied churches in various sections of New England. He is the author of three books: "Steps Christward," "Real Religion," and "New England in the Life of the World." He is a member of the Twentieth Century Club of Boston and the Authors' Club. He will be glad as occasion offers to accept invitations to speak at churches, conferences, women's missionary meetings and similar gatherings.

The Association feels that it would be difficult to secure any one for this important task who could contribute a larger experience or rarer gifts.

The New Associate Secretary

WITH this issue of THE AMERICAN MISSIONARY, it is the privilege of The American Missionary Association to announce in detail the appointment of Principal George N. White, for a good many years head of Burrell Normal School, Florence, Alabama, as an associate secretary, with headquarters in Chicago. Professor White's appointment marks a very important step in the natural progress of the great enterprise committed to the Association. He is a Negro leader of distinction with a record of over twenty-two years continuously in the service of the Association. He is noted for efficiency, promptness, managerial ability, wide community interest, musical talent, and thoroughness. A graduate of Atlanta University, he likewise received academic training at the University of Chicago. The association of his family with Congregational affairs is noteworthy. His parents have been for years members of the Congregational church at Atlanta. His sister is in the Atlanta office of The American Missionary Association; and while not directly connected with our Congregational enterprise, his brother, Frank White, as a Secretary of the National Association for the Advancement of Colored People, with headquarters in New York, is a factor in the Christian development of American democracy. His—Frank White's—writings are well known; his recent novel, "The Fire in the Flint," having received wide and favorable attention on both sides of the Atlantic.

Naturally, the Association rejoices in promoting such a man as Professor White on a record of such excellent character in prolonged and successful service. It is a satisfaction of a most fundamental sort to feel that this appointment marks a new measure of cooperation. One-half of the schools conducted by the Association for the Negro are now under Negro principals. A good half of the teachers are Negroes, but never before has there been an appointment of a Negro as an associate secretary.

Mr. White's well-deserved promotion has been regarded, and rightfully regarded, by his co-workers and his fellow townsmen in Florence, as a distinct honor; also as one thoroughly merited. *The Florence Daily News* for June 3, says, editorially:

"The selection of Professor George N. White, principal of the Burrell Normal School, as Secretary of The American Missionary Association, is not merely a well-deserved honor to this efficient Negro educator,

PROFESSOR GEORGE N. WHITE

but is an incidental tribute to this community as well. The fact that this man has deserved promotion in the eyes of his co-workers has been materially strengthened

by our own just recognition of his services. This community has never done anything more to its credit than in giving material aid to this Negro institution. Under the efficient leadership of Professor White, Burrell Normal has made for itself a place in this community that means much to both the white and Negro population. As a result of his twenty-two years' administration of this school, and the kindly aid in his efforts rendered by the city of Florence, there has grown up a spirit of trust and respect between the races in this community that is uncommon. And we feel sure that no better investment in appreciation and good-will has ever been made by our people. As Secretary of the Association, Professor White is going out into the world to seek financial sustenance for its educational work. That he will succeed goes without saying."

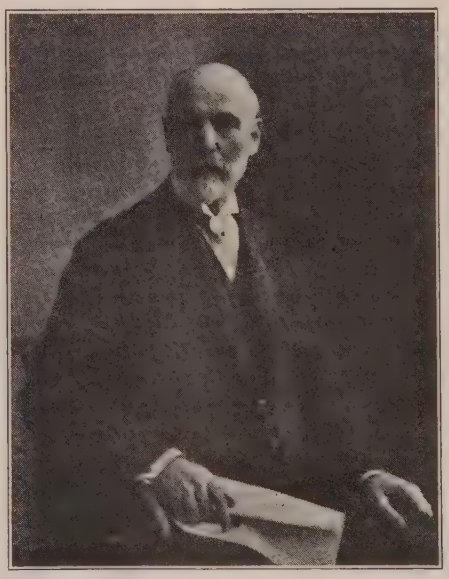
The Florence Times and the *Muscle Shoals Sunday News* both commented upon the appointment of Professor White and stated in no uncertain terms the approval of his fellow townsmen for the outstanding contributions he has made to the development of citizenship in the community and through the state. This is but to say that his Christian character and ability led to his acceptance by all thinking people as a constructive and forward-looking leader. He was frequently called into important councils by the officials of Florence and their confidence was displayed through the grant which they have for several years made to Burrell Normal School directly from the city budget. For the coming year this aid will amount to four thousand dollars.

It will be Mr. White's special responsibility to cultivate the interest of graduates of American Missionary Association institutions in the carrying on and development of the work of the Association. Most of these graduates belong to Baptist and Methodist churches; but the distinctly non-sectarian character of the work of the Association in its schools and colleges makes it obvious that there is no reason why these groups should not be interested in the work, at least so long as the Association is permitted to maintain its original character and its distinct existence.

Prof. White will without doubt be a much-sought-for speaker in the churches in the Chicago area. His headquarters will be at 19 South La Salle Street, Chicago, and he will, naturally, be in close cooperation with Dr. E. W. Huelster.

The Passing of a Great Friend

IT IS with a feeling of great regret that The American Missionary Association is called to record the passing of one of the most honored members of its Executive Committee,—Dr. Lucien C. Warner,—on July 30, last. For thirty-three years Dr. Warner has been one of the most active and influential of the Executive Board. Sympathetic in the purposes and work of the Association he gave freely to it the wisdom of his counsel and the emphasis of his strong character. Positive in his convictions, —sincere and uncompromising in them,—he, in a marked degree, represented those who founded the Association and gave it the original and prophetic stamp which remains ineffaceable. Dr. Warner was a Puritan in the highest and best sense of that often misrepresented type of sterling manhood. Always serious in his wide outlook upon the world and the problems of its life, his large heart was in ready engagement with all endeavors for human good. In the duties devolving upon a member of the Executive Committee for the administration of the Association he was generous of his time and of his purse. Constant and faithful in regular attendance upon its meetings, he was also quickly responsive to its special calls. The contributions of his influence like those of his devoted Christian character cannot be duly estimated. As Chairman of the Executive Committee for five years he was responsible for much of its direction. In his long service Dr. Warner fully justified the policy of continuity in membership of the Committee when this had proved itself to be of exceptional value. His wise and clear thinking in considering the serious problems that arise in a great benevolent organization with its wide-spread and varied interests was made increasingly useful year by year because it carried with it the history, knowledge and experience which had been accumulated. As in the affairs of government and in the directorate of large business enterprises, it is the continued experience that makes for the greatest usefulness. The unreasoning urge for change without respect for exceptional ability in service comes from those who are more concerned with theories than with facts. The surrender of the values of special knowledge and experience to make good a theory of rotation and because "the time's up" does not find confirmation in the history of the wisest legislation or in successful business enterprises. His well-poised judgment never failed us.



DR. LUCIEN C. WARNER

In this testimony to a great sense of loss by the Association in the death of Dr. Warner, with our cherishing of his honored memory, we do not mention the abundant philanthropic and benevolent services which filled out the record of a long and unusual life. His works of kindness are known in many parts of the world.

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

RECEIPTS FOR JULY
(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924	$14,844.08	$4,260.46	$7,148.34	$26,252.88	$9,832.18	$36,085.06
1925	21,229.05	6,451.29	5,743.16	33,423.50	29,214.45	62,637.95
Increase	$6,384.97	$2,190.83	.....	$7,170.62	$19,382.27	$26,552.89
Decrease	.....	.....	$1,405.18	.....	.....	.....

RECEIPTS TEN MONTHS TO JULY 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$205,470.02	$77,252.18	$13,688.86	$296,411.06	$73,560.02	$369,971.08
1924-25	206,304.73	70,764.81	13,028.55	290,098.09	75,820.65	365,918.74
Increase	$834.71	.....	.....	.....	$2,260.63	.....
Decrease	.....	$6,487.37	$660.31	$6,312.97	.....	$4,052.34

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$3,418.53	$4,004.42	$60,236.32	$67,659.27	.....	$67,659.27
1924-25	2,864.24	5,019.10	61,244.97	69,128.31	$50.00	69,178.31
Increase	.....	$1,014.68	$1,008.65	$1,469.04	$50.00	$1,519.04
Decrease	$554.29	.....	.....	.....	.....	.....

SUMMARY OF RECEIPTS TEN MONTHS

RECEIPTS	1923-24	1924-25	Increase	Decrease
Available for Regular Appropriations	$369,971.08	365,918.74	.....	$4,052.34
Designated by Contributors	67,659.27	69,178.31	$1,519.04	.....
TOTAL RECEIPTS	$437,630.35	$435,097.05	.....	$2,533.30

RECEIPTS FOR AUGUST
(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924	$7,715.72	$2,813.52	$10,166.86	$20,696.10	$11,059.21	$31,755.31
1925	10,005.38	3,745.12	6,137.23	19,887.73	3,523.14	23,410.87
Increase	$2,289.66	$931.60	.....	.....	.....	.....
Decrease	.....	.....	$4,029.63	$808.37	$7,536.07	$8,344.44

RECEIPTS ELEVEN MONTHS TO AUGUST 31

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$213,148.24	$79,931.57	$14,320.36	$307,400.17	$84,619.23	$392,019.40
1924-25	216,129.35	74,288.22	14,578.05	304,995.62	79,343.79	384,339.41
Increase	$2,981.11	.....	$257.69	.....	.....	.....
Decrease	.....	$5,643.35	.....	$2,404.55	$5,275.44	$7,679.99

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923-24	$3,456.03	$4,138.55	$69,771.68	$77,366.26	.....	$77,366.26
1924-25	3,045.00	5,240.81	65,832.70	74,118.51	$50.00	74,168.51
Increase	.....	$1,102.26	.....	.....	$50.00	.....
Decrease	$411.03	.....	$3,938.98	$3,247.75	.....	$3,197.75

SUMMARY OF RECEIPTS ELEVEN MONTHS

RECEIPTS	1923-24	1924-25	Increase	Decrease
Available for Appropriations	$392,019.40	$384,339.41	.....	$7,679.99
Designated by Contributors	77,366.26	74,168.51	.....	3,197.75
TOTAL RECEIPTS	$469,385.66	$458,507.92	.....	$10,877.74

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JULY, 1925

Income for July from Investments	$6,560.66
Previously acknowledged	58,036.66
	$64,597.32

RECEIPTS FOR AUGUST, 1925

Income for August from Investments	$6,297.20
Previously acknowledged	64,597.32
	$70,894.52

CONGREGATIONAL HOME MISSIONARY SOCIETY

HAIL to Hawaii! This number celebrates the work of Congregationalism in this island empire. It is particularly appropriate just now, since the Hawaiian Evangelical Association has so recently been received by The Home Missionary Society into the ranks of the constituent states. Dr. Arthur L. Dean is our newly elected director. The articles in this section dealing with phases of the Hawaiian situation from the facile pens of Dr. Palmer and Dr. Patton will repay careful reading.

Superintendent Shoemaker spent considerable time this summer at Mormon Lake, thirty-six miles south of Flagstaff, Arizona, surveying and promoting the "Pilgrim Playground," a recreational-religious resort for our southwestern Congregational people. It is hoped that the camp will furnish a place where Congregational pastors and laymen can come for a longer or shorter vacation, and where an opportunity will be provided for Boy Scouts, Campfire Girls, Sunday School classes, and so forth to have an outing under church direction. Some fifty Congregationalists visited the camp this summer, and all are enthusiastic. Ten families have already taken lots and will build in the spring. Mormon Lake is situated at an altitude of seven thousand feet, with extensive pine forests, making an ideal summer playground, affording fishing, swimming, boating and hiking. Next summer it is proposed to build a lodge out of pine logs, twenty-five by forty feet, with a veranda twelve by forty feet.

The following home missionaries have been released from their particular fields for longer or shorter periods in the Joint Promotional Campaign of the Commission on Missions this fall:

Rev. J. W. Price, of Oregon, to New Hampshire and Pennsylvania.

Rev. George Williams, of South Dakota, to Michigan.

Rev. R. R. Shoemaker, of Arizona, to Connecticut.

Rev. Frank E. Henry, of Montana, to New York.

Rev. O. A. Smith, of Arizona, to Illinois.

Miss Madeline Gile, of Utah, to Wisconsin.

Rev. O. J. Scheibe, of Arizona, to North Dakota.

Rev. Claton S. Rice, of Idaho, to Missouri.

Rev. Paul Leeds, of Louisiana, to Kansas and Nebraska.

A pastor in the Southwest contributes the following item as characteristic of the varied experiences which come to a home missionary and which may be included under the head of "calls": "I stop at the street corner where several men are talking, 'edge in,' and become part of the company for awhile. I enter the post office and pass the time of day with Jones, Smith, and others. I 'pick up' a man on the trail and we talk during a drive of several miles perhaps, and before we part I know his philosophy of life and he has mine. I stop on the trail and help a man who is having 'trouble.' We get through and as we stand greasy, smutty, and exultant, glorying in our victory over Henry the Nineteen Hundred and Tenth, he asks me who I am and what I do and I have my innings. Have I made any 'calls'?"

A young man from an Eastern college who had not fully decided upon the ministry was sent to a Western state. He writes the Secretary of Missions: "As a result of my summer's work I have decided to enter a seminary this fall. Before I came to this field I was uncertain, but, largely due to my experiences, I have definitely reached a decision to give my life to the Christian ministry."

A summer student, who spent his vacation on a missionary field in the Northwest included the statement herewith appended in his last report: "We expect to start a series of midweek services at C———. Last week a miner in that place was accidentally killed and I offered my services. Some of the miners asked me to conduct the funeral service on Sunday morning. It was held at the hotel to which the body had been taken and was very brief. Quite a large number of people went to the cemetery. As a result of this assistance I was asked to go to C——— and hold services occasionally. The arrangements are being made and if we cannot go this week, we shall go next." This student service seems to become more necessary and more valuable each year.

A successful Daily Vacation Bible School was conducted this summer in the Italian Church of the Redeemer, Brooklyn, New York, covering a period of one month. This was the second largest school in Brooklyn, with an average daily attendance of one hundred and ten. The school opened with a registration of eighty-three and within a few days this number had grown to one hundred and thirty-seven. The largest week's attendance passed the one hundred and fifty mark. There was a staff of seven teachers, including three volunteer workers. Miss Marion Werle of Flatbush Congregational Church served as principal, cooperating with our regular social worker, Miss Alexandra Hague. Several outings were enjoyed by the children. Two afternoons were profitably and happily spent in visiting the Botanical Gardens. On the day preceding the closing of school, the kindergarten class had an afternoon "lollypop party," while in the evening closing exercises for the older children were held in the auditorium of the public library, corner of Carroll and Union Streets, with an exhibition of the work accomplished and the presentation of a little play, "A Visit to the Health King." Some of the handwork displayed consisted of wooden towel racks, animals, birds, toothbrush holders, and so forth, made by the boys, while the samples of needlework done by the girls also attracted favorable attention. On August 6 the school closed with a picnic in Prospect Park with sixty-eight in attendance.

Hawaii—America's Most Picturesque Home Missionary Field

By ALBERT W. PALMER, D.D.
Author of "The Human Side of Hawaii"

HAWAII is distinctly Congregational territory. The first missionaries to arrive there were sent by the American Board from Boston and landed in 1820—a little over a hundred years ago. This first company was followed by reinforcements from time to time until one hundred and forty in all had been sent out—though never more than ninety were at work at any one time—and over one million dollars had been expended. But the results were wonderful. A language was reduced to writing, a public school system inaugurated, a stable constitutional government developed and a whole community brought to Christian civilization. By 1864 Hawaii had a larger percentage of church members than Massachusetts and was "graduated" by the American Board, becoming an independent self-governing Congregational Association of Churches. The Sandwich Islands were "Exhibit A" in the show window of the American Board and, instead of being an object of missionary work, were themselves organizing work in the islands of the South Pacific, later to be served by the famous series of Morning Stars.

But in 1876 a treaty of reciprocity between Hawaii and the United States made sugar growing profitable on a large scale and this resulted in flooding the islands with thousands of Orientals brought in as laborers on the plantations. First came the Chinese, then Japanese, then Koreans, Portuguese, Spanish, Porto Ricans and, more recently, large numbers of Filipinos.

A HONOLULU KINDERGARTEN

Church work in Hawaii, today, is therefore very largely home missionary work among foreign missionary races. Fully half of the population of two hundred and eighty-four thousand are non-Christians and the forty thousand Filipinos, while nominally Christian, have only a very perfunctory relation to the Catholic church and eagerly respond to and greatly need Protestant missionary effort. There are one hundred and fifteen thousand Japanese, twenty-five thousand Chinese and five thousand Koreans, all of whom should be Christianized. Their young people, growing up in good American public schools, are not going to be Buddhists or Shintoists. They will probably be either Christian or nothing. Hence the tremendous challenge of our Hawaiian field today.

To meet this interesting situation we have at work the following influences and organizations:

1. The public schools. These schools are, of course, secular and yet they are inevitably Christian in their influence because so much of our civilization is Christian or permeated with Christian ideas. For example, when the public schools put on a Thanksgiving or Christmas program, when they teach about the Pilgrim Fathers or the early history of Hawaii, they inevitably teach Christianity. Moreover, many of the teachers are consecrated Christians whose character shines through their classroom work and has a great, albeit largely unconscious, Christian influence.

2. The Young Men's Christian Association and Young Women's Christian Association are well or-

ganized and active, especially on the islands of Oahu and Kauai. Their clubs and classes serve to interpret Christianity in practical ways to the young people of different races. In Honolulu the Young Women's Christian Association maintains an International Institute in addition to the regular Young Women's Christian Association and has Girls' Reserve Clubs in all the different racial groups. The Young Men's Christian Association has one complete new group of buildings, with auditorium, swimming pool, gymnasium, cafeteria and classrooms for inter-racial use by Chinese, Japanese, Koreans and Filipinos. Boy and Girl Scouts should also be reckoned among the Christian influences.

3. The Episcopal church has a Hawaiian congregation at its cathedral, and a beautiful Chinese church, as well as missions for Japanese and Koreans in Honolulu and elsewhere.

4. The work of the Methodist denomination is even larger than that of the Episcopal, and specializes on the Filipinos, Japanese and Koreans, leaving the Chinese and Hawaiians to older churches in the islands.

A LEADING JAPANESE CHRISTIAN MINISTER AND WIFE

5. The Roman Catholics, while strong, are not relatively so strong or aggressive as on the mainland and are largely Portuguese and Filipinos with some Hawaiians in their following, but practically no Orientals.

6. The Mormons, both branches, Seventh Day Adventists and some other minor sects also work in Hawaii, but almost exclusively among the Hawaiians, whom the Mormons profess to believe akin to the American Indians and therefore "Lamanites." The Christian Scientists have a church for white people in Honolulu but do no missionary work.

7. Oldest, largest and most important of all is the work of the Hawaiian Board of Missions, which is the heir and successor to the American Board and which corresponds to the Board of Directors of an independent state Congregational conference here on the mainland. Indeed, the Hawaiian Evangelical Association has just recently voted to become a constituent state in relation to our National Council.

The work of the Hawaiian Board, as it is generally called for sake of brevity, has its headquarters

CHINESE AND HAWAIIAN GIRLS IN A Y. W. C. A. COOKING CLASS

in the beautiful Mission Memorial Building in Honolulu just across the street from the little old frame house where the first missionaries lived and worked and hard by the beautiful old coral church which they erected and which still houses a large Hawaiian congregation. In this building are the offices of the secretaries and treasurer of the Board, a splendid book room selling the latest and best religious books and Sunday School supplies and also Bibles and hymn books in the various languages. Here also is the publication office of *The Friend,* a fine religious monthly with an honorable history of over eighty years, the oldest newspaper west of the Mississippi.

FOUR JAPANESE PUBLIC SCHOOL TEACHERS WHO ALSO TEACH IN SUNDAY SCHOOL

The Hawaiian Board promotes religious work among many races. In history and in sentiment the native Hawaiians come first. As the older Hawaiians prefer the Hawaiian language, especially in church, two secretaries of the Board speak that language and are thus better equipped to counsel with the sixty odd Hawaiian churches scattered through the islands. But there are also upwards of twenty Japanese, eight Chinese, two Portuguese and half a dozen Filipino churches. Indeed, only six out of the one hundred and six churches are predominantly white in membership.

Hawaiian Congregationalism is, therefore, decidedly inter-racial as a whole and although in the past local churches have been organized along racial lines this is breaking down and inter-racial churches are growing up. The most notable example of this is the interesting Church of the Crossroads, in Honolulu. This is a distinctly young people's organization, made up largely of students of all races and led by a brilliant young graduate of Union Theological Seminary, New York.

In addition to church work in the ordinary sense the Hawaiian Board promotes religious education through its Sunday School department and also operates two settlements and a very interesting Filipino club house. The Daily Vacation Bible School territorial program last summer was also put on by the Hawaiian Board. Nowhere else under the flag are Daily Vacation Bible Schools so picturesque and thrilling as in Hawaii. To train leaders for the future there is also a Christian Workers' Institute and small Theological Seminary and to prepare normal school teachers to help in the religious education work of the churches there is a very efficient Honolulu Training School—all operating in close cooperation with the Hawaiian Board.

"The Paradise of the Pacific"

By CARL S. PATTON, D.D.

EDITOR'S NOTE:—*Dr. Patton, who is pastor of our First Church, Los Angeles, attended the meeting here described as a representative of the Home Missionary Society. It will be recalled that in January last Hawaii entered the ranks of the "Constituent States."*

I WAS privileged to attend, in June, as a fraternal delegate, the one hundred and third annual meeting of the Hawaiian Evangelical Association. There is no other place of equal extent in the world where Christian churches have been organized among so many different races and are gathered within a single ecclesiastical organization as in Hawaii. The membership of the "Hauli" (white) churches is about twenty-two thousand. The Japanese churches enroll practically an equal number. The largest membership, by race, is in the Hawaiian churches, about forty-four thousand. There are also churches made up of Porto Ricans, of Chinese, of Filipinos, and of Portuguese; while one church, The Church of the Crossroads, enrolls members of practically all these races.

But the meeting of the Hawaiian Evangelical Association was almost entirely a meeting of Hawaiian people. Of three hundred delegates present, probably over two hundred were Hawaiians. In this meeting of five days I therefore saw more of the Hawaiians than one would see in many years' ordinary residence in the Islands. The program of the Association was printed in Hawaiian and English. The devotional service with which each morning session began was in Hawaiian, untranslated. The Biblical exposition with which the morning sessions closed was in English, also untranslated. But the business was done in Hawaiian, with an interpreter translating it into English, and the "inspirational addresses," which formed the main part of the evening session, were given in English, turned into Hawaiian by the interpreter. Anyone who understood both English and Hawaiian thus got most of the proceedings twice.

The Kawaiahao Church is now an old building, having been built in the early period of missionary work in Honolulu under the supervision of the missionaries. It is made of coral rock, which the Ha-

waiians sawed or chopped out of the reef at low tide, and carried stone by stone to the building site. It occupies spacious grounds almost in the heart of Honolulu. It is the church in which Hawaiian royalty worshiped, and the royal pews or boxes are still undisturbed.

The moderator of the Association was Mr. Poepoe, pastor of another Hawaiian church in Honolulu. His conduct of the business of the assembly was capital. A third outstanding Hawaiian pastor who impressed me greatly was Mr. Desha, of Hawaiian and French descent, pastor of the Haili Church at Hilo. These three men are typical of the best kind of leadership among the Hawaiian Christians.

But in some respects the most important and interesting figure of the gathering was the interpreter. It was his business to see that nothing which ought to be translated into another language escaped his attention. Sometimes this interpreter was Mr. Judd, who equally well translated English into Hawaiian or vice versa, and sometimes it was a Hawaiian gentleman whose name I did not get. The Hawaiians are great speakers. They are fluent in utterance and free with gestures and emphasis. Whatever the Hawaiian interpreter translated, appeared to be improved by the process. My first speech of greeting was a very second-rate affair, owing to the fact that I did not know quite what to say, as also to the fact that I did not know how much of what I said was understood by my hearers. I sat down quite disgusted. But when the interpreter had turned my speech into Hawaiian, putting in the appropriate gestures which I had omitted and turning my halting English into the flowing tones of the Hawaiian language, I was quite proud of myself, for I perceived that I had made a good speech.

HAWAIIANS IN OLD-TIME FEATHER CLOAKS AND HELMETS

Whoever is looking for differences between one race and another will always find them. Whoever is looking for resemblances will also find them. I was most impressed with the resemblances. The Hawaiians are sometimes accused of being unbusinesslike. When I told an American lady resident in the Islands that at a business session I had just attended a motion had been made, then a motion to amend, then a motion to lay on the table, and that after twenty minutes' discussion the matter was left precisely where it was at the beginning, she said, "That is the way with the Hawaiians." And I replied, "It also reminds me exactly of the way we do business in the Southern California Conference and in the National Council." When this same lady observed the badges and other decorations worn by the Hawaiian delegates, she remarked upon how the Hawaiians love that sort of thing. But I told her that the most devoted lover of ribbons and regalia among the Hawaiians would blush at his own drabness when compared with the Shriners whom I had just seen parading the streets of Los Angeles. I didn't see but the Hawaiians did things about as well, and in about the same way, as folks on the mainland.

Preeminent in the business sessions was the air of good nature and vivacity. The moderator put all motions in as parliamentary a way as Dr. Barton could have done, but with an admixture of oratory and gesticulation which Safed could not muster. The women spoke freely in the business sessions. There was much humor. A joke which I did not get often ended a discussion and immediately preceded if it did not precipitate the vote. Yet there was no impression of levity. For good nature in a public assembly no people can surpass the Hawaiians.

In one other thing no people can surpass and few can equal them. That is in their singing. No jazz tunes, but the fine old hymn-tunes imported by the missionaries, and others of an equally dignified but melodious character added to them. The Hawaiian language in itself is a musical instrument. There is no sound of g, t, d, f, s, z, x, j, in it. There are no guttural sounds, and there is no attempt to pronounce three or four consonants together as in the German or the Russian. All the vowels are open. Each word begins with a consonant, followed by a vowel or two, so that there are never more consonant than vowel sounds in any word. When the Hawaiian takes over a word like Britannia, it drops out the extra n and puts a vowel between the B and the r, making it "Beritania." Many Hawaiian words consist of an initial consonant followed by two or three vowel sound, like Maui, Kauai. There is much repetition of the same syllable, as in Honolulu, Waikiki. All this

gives to the Hawaiian language an open and flowing character something like the Italian, only I presume superior to the latter in this regard. It is preeminently a language for public speech, and still more for singing. It does no violence to the vocal cords.

In one other thing, therefore, a Hawaiian religious assembly is superior. That is in its singing. On Sunday in the Kawaiahao Church I listened with joy to the church choir. Made up of about eighty voices, thoroughly drilled, singing without accompaniment, it entirely captured the listener. After a few moments it was announced that a song would be sung by the Kauai choir. It was equally good; and the interest displayed in the congregation was a sign of what was to come later in the week. The congregational singing was melodious, hearty, and heartening. There was no waiting to find an organist or a pianist. The tune started as if by magic and always in the right place. Everybody sang, some English, some in Japanese, some in Chinese, each in his own tongue, but mostly in Hawaiian. Nobody seemed to sing out of a sense of duty, or because he didn't want to be out of it, but everybody because he wanted to and couldn't help it.

A ROADSIDE GROUP—JAPANESE, HAWAIIAN AND CAUCASIAN

So in many respects the high-water mark of the assembly was the great Song Contest. It was held in the Tabernacle. Every one of the three thousand seats was taken long before the contest began, five hundred people were standing in the hall, and scores stood listening in the yard outside. Five judges marked the contestants, by a scale of one hundred, on interpretation, attack, expression and other points. Before the contest began, there was much friendly calling from one part of the house to another, with replies and laughter. The enthusiasm and the "atmosphere" reminded one of a college football contest. Nine choruses contested for the prize of one hundred dollars and for second and third prizes of smaller amounts. Each chorus sang the same song, "the contest song," so-called. As each chorus filed up to the platform there were cheers from the island which it represented. The first chorus to appear was a small one of fourteen or sixteen singers. They sang well, and were loudly applauded by their own constituency as well as by the congregation at large. Then came the Haili chorus from Hilo, larger, better drilled, and winning still more applause. Then the Maui chorus of thirty-five, still better, to judge by the applause, though this may only have indicated that the contest was gathering spirit as it proceeded. Then the Kawaiahao chorus, of eighty voices, the men all in blue coats and white trousers, the women all in white, with a rosette of yellow and purple ribbon worn by each singer. The Kawaiahao chorus was led by a Hawaiian woman, whose costume and appearance and manner of conducting would have been appropriate in any auditorium on the mainland. The chorus sang magnificently. A congressman from the mainland sat just in front of me, and mistaking me for a resident of the Islands began to ask me questions. I gave him some information about Hawaiian geography which I fear is not to be found in any of the text books or encyclopedias but when I explained to him that the choruses were from the churches which had grown out of the work of the missionaries, he asked, "Why don't they send missionaries to the mainland?" Then came the Kauai chorus, not so large as the Kawaiahao, but magnificently drilled and with probably the best solo voice in any of the choirs. The Kauai leader made a brief introductory speech, in which he explained that much of the effect of the singing of his choir was in the closing notes of the song; he therefore requested that there be perfect silence until the song was completed. But by the time the chorus reached its final chord, the enthusiasm of the Kauai contingent, and of the congregation generally, could no longer be restrained, and an applause broke out which quite drowned the climax of the performance.

Governor Farrington was introduced to present the

awards of the judges. He spoke beautifully of the contest in general, advocated making it an annual territorial affair, referred with much appreciation to Mr. Desha, who had served in the territorial congress and whose influence could always be counted upon "for righteousness and the public good," and then asked that the whole congregation should sing a hymn which the Hawaiian delegates had sung at a reception which the governor had given them at the palace earlier in the day. A Hawaiian leader rose, as did the congregation, and we sang, again each in his own tongue, but mostly in Hawaiian, two verses of "Saviour, Like a Shepherd Lead Me." All that I can say of this singing is merely that it was the best I ever heard. No accompaniment but no lagging and no hurrying, a modulation like that of a trained choir. It was astonishing and appealing and altogether wonderful.

Then the governor announced the awards. The Kauai chorus had won. Instantly there was an outbreak of applause, the Kauai contingency rising to its feet with many shouts of approval. The governor followed with the other awards. The Kauai chorus had been marked 96.1; the Kawaiahao chorus 95.5. The third prize was divided between two choruses whose rank was the same. When the applause had subsided the audience began to call for the Kauai chorus. It came to the platform amid shouting and clapping, the leader loaded with leis. It sang the Kauai song, then an encore, and another encore. When a prayer and the benediction closed the contest one felt that he had attended a football game, an *eisteddfod* and a religious service all in one. It was a unique occasion.

There was another occasion which might almost have been called a high-water mark, except that it occurred twice a day throughout the meeting of five days. It was the luau. The luau is a Hawaiian feast. Its two *pieces de resistance* are pig or beef, roasted in the ground and served in leaves of the ti plant, and a native dish called poi. Poi is made from tara root, pounded soft, with cocoanut milk and doubtless some other ingredients added, and allowed to ferment slightly. The Hawaiian eats this luau without other instruments than his fingers. This has the advantage that at the end of the feast you have no tools left over to show that you have not known which fork or other implement to use at the appropriate time. I marveled at Mr. Judd, who proceeded throughout in the Hawaiian fashion, but I did not attempt it myself.

At this luau, repeated noon and night each day, there was no awkward silence and no oppressive formality. It was the climax of the social impulse in the entire gathering. No tickets were sold, no price was taken, everybody was welcome. I asked how the expense of it was met—for there were never less than about three hundred guests at it. I was told that one plantation would give the pork, another the beef, another the bananas, and so on. But also that the proceeds of the song contest went to the entertainment committee and were used, so far as necessary, for the luaus. As thirty-five hundred people had paid one dollar apiece to hear the song contest I ceased worrying about the expense.

The social importance of this annual meeting of the Hawaiian Evangelical Association can hardly be appreciated by one who has not attended it. Even then it will not be appreciated until one remembers how each Hawaiian church sends its entire choir, or a chorus made up from the various Hawaiian churches of a given island, and until one is told, as I was told by Mr. Judd, of how immediately after one annual meeting the church people of each island begin looking forward to and preparing for the next one. A finer illustration of the social importance of the Christian church could hardly be found anywhere in the world.

I came away from this great Hawaiian gathering with a new impression of the value of the work of Christian missionaries. With a new impression also of how the gospel of Jesus Christ is adapted to people of various races and various stages of culture, and of the marvelous way in which—for the Hawaiian singing is a modern thing, dating from the arrival of the missionaries—the gospel can find and bring out the latent possibilities of a people. If any man finds his hope for the human race burning low, let him attend an annual meeting of the Hawaiian Evangelical Association.

Home Missions in Kansas During the Nineties

By REV. F. A. BODWELL

IN the year 1890 I was asked by Rev. L. P. Broad, then Superintendent of Missions for Kansas, to go to the town of Jetmore, the county seat of Hodgeman County. Here I found a neat stone church which had been erected by the people of the community. It had its origin in a dugout on the banks of a small creek called the Buckner. The membership consisted of twenty women and two men. The first Sabbath I found a Sunday School of twenty pupils, with a lawyer of the town acting as superintendent. He was not a member of any church and made no pretense of being a Christian. He was the only man present. At the morning service fifty were in attendance, including several men.

Nearly all of the people in the surrounding country were poor and many of them lived in sod houses and dugouts and were trying to establish homes on government land, or, using the common term, "holding down a claim."

They had come from nearly all the states in the Union, and belonged to all denominations. Many were soldiers of the Civil War and had to depend upon an inadequate pension for a livelihood. No crops were raised except cane and such feed as could withstand the droughts. Rain seldom fell, so the ground was very dry most of the time.

One of my first efforts was a revival service which lasted four weeks. During this time about forty members were added to the church. Among them were several business men of the town. Some of the at-

tendants at the revival service had been drinking men. They had been part of the tough element of the town, but they now became earnest Christians and have made good in different walks of life.

There were no roads in Western Kansas at that time. Neighbors were few and far between. Numerous calls came to me to visit the scattered settlements and I held many services in sod school houses. They were always well attended by young and old and a number were converted. Many people came with rags as their only covering. Sometimes cows were harnessed to their farm wagons; sometimes a cow and mule; and once in a while a span of ponies. I was entertained in their homes with the best at their disposal, occasionally prairie chicken and rabbit, and at other times corn bread and molasses. Where there was only one knife and fork, it was given to me, and the only bed was contributed for my comfort, while the family slept upon the floor or ground. I was the only minister in the country at this time and so my calls were many.

There was a small settlement twelve miles east of Jetmore called Marina. While riding over the prairies I stopped here one day for a short rest. Several people came to me and begged me, with tears in their eyes, to come and help them. They said they were tired of living like heathen. I could not say no, and so arranged for a service to be held there every Sunday afternoon, going back to Jetmore in the evening, necessitating a drive of twenty-four miles over prairies with no roads except cowpaths.

The schoolhouse was filled at each service, and during the first three months twenty were converted and united with the church which I organized here. Another urgent call for help came from a place called Wittrup, twenty miles west of Jetmore. Here I conducted services every Thursday night, in a schoolhouse lighted by one oil lamp, and sometimes it would fail in its mission and I preached in the dark. There were about twenty families in this community nearly all living in sod houses. No crops were raised except cane. They had a few horses and cattle that lived upon buffalo grass. Soon after taking this work a revival was started, continuing for three weeks and resulting in twenty conversions.

At the end of the year the people insisted upon taking a collection for me. I objected, but the objections fell upon deaf ears. The collection was taken and amounted to one dollar and seventy-five cents. Some of the people gave their very last penny. One man who had raised six bushels of rye insisted that I take two bushels, which I refused. Later I found the rye in my barn at Jetmore. This man had a wife and six children and lived in a dugout. They were walking bundles of rags. It is a great triumph to tell that the children now are all married and in good homes of their own.

One day in 1892 two men came to me from Ford City, thirty miles from Jetmore. They said their church was without a pastor and had been without services a long time. They asked me to come to their aid. They had raised no crops and had no money. I held revival services at Ford City for three weeks with good results. The church was packed every night. From that time until the present they have had a steady growth.

On one occasion I was asked to perform a marriage service for parties about twenty miles from town. On reaching the home I found a large company of men, women and children. The house consisted of one room, made of sod with a cane roof. There was a hole in the wall which served as a window and it was filled with children during the ceremony, the first they had ever witnessed. After the ceremony we were invited to the dining hall for the wedding feast. This room was a sod stable without a floor, and with also a roof of cane. A table about twenty feet long was awaiting us covered with all kinds of good things to eat, including, of course, the bride's cake. After supper familiar songs were sung and at a late hour the guests departed after many congratulations were showered upon the newly-weds. I also started home. After driving hours I became conscious that I was lost. I gave my faithful horse the reins and at six next morning he brought me to a small town where my troubles ended. Many a night I have unhitched my horse and lain down upon the prairie far from any habitation waiting for morning to allow me to continue upon my journey. Superintendent Broad often became discouraged and in one of his visits asked, "What will all this amount to? What will a minister live on—buffalo grass?" He gave me his last dollar to pass on to those who needed it worse than he, saying: "It's my last dollar, but I have a pass back to Topeka."

But the work and sacrifice were not in vain. The Lord's work is still growing in the short grass country, and the desert has been made to blossom as the rose.

The Mistress of a Prairie Manse

By MRS. THOMAS NOWELL, *Bryant, South Dakota*

NOTE.—*Mr. and Mrs. Nowell came from a large English city some years ago and took up missionary work in Meade County, South Dakota. When they reached their field the difficulties in traveling made progress in their work slow. At last a horse and buggy were purchased,—for thirty-five dollars. The reason for the low price soon appeared. The horse balked in protest against long trips and the buggy broke down. At last a second-hand Ford was procured, which helped a great deal, but when a really good car went to Meade County the efficiency of the pastor and his wife practically doubled. They both sing and as Mrs. Nowell's article indicates they are mindful of the best development of the children, which is very important where there is a scattered population.*

FOR four years it was my privilege to work with my husband on a home missionary field in Meade County, South Dakota. The parish extended fifty miles north and south and twenty miles from east to west. Our meeting places were in schoolhouses and halls, and many and varied were our experiences in trying to keep them during the first four years we were on the field. At first we walked, then had a

horse and buggy, and at last a second-hand Ford. Then there came a new car, which was of wonderful service in a country where some reliable means of travel is necessary in order that the minister may visit the people who live in homesteads scattered over the prairie. The new car enabled us to keep our appointments very regularly and in a short time after its arrival we had added two more preaching stations to our list. There was no parsonage and for eight months we stayed at a hotel in Stoneville, one of our charges. Afterward we lived for ten months in a shack and then the people built us a parsonage. It was a great privilege to be the first mistress of this prairie manse.

MOTORING ON THE PRAIRIE. MRS. NOWELL AT THE WHEEL

Many times has the car stuck in the gumbo and it is not possible to describe the trouble we had in getting it out. I know all about driving a car through the mud; also about helping to push it out. I was always thankful for my good health while I was in that part of the country. I felt that fifty or sixty miles was a long way to travel for a doctor.

We loved the work in Meade County. How cheering it was to see the number of people who came to those little schoolhouses to hear the Sunday School lesson explained and the word of God preached. And how much they enjoyed the duets we sang for them! Only a short time ago I received a letter from a mother in that country, saying, "Our boys will always be better for the help which you and Mr. Nowell have given."

After four years of this work my husband accepted a call from Bryant. This town is three hundred and twenty miles from Red Owl, where we spent a large portion of the four years on our former field. It is a railroad town with a population of six hundred and fifty. We took up the work in September, 1924. There were only five children in the primary class. In order to arouse interest we introduced a sand table and attendance cards. The idea proved popular and now the class numbers twenty-three. The children do not play in the sand. The teacher illustrates the lesson with figures and cut-outs which she fixes in the sand. The youngest member of this class is a sweet little girl just two years old, named Shirley. Last quarter she was never once tardy and never away.

There are also Senior and Junior Christian Endeavor Societies. I am president of the Juniors. For many weeks past it has been the policy for the members to lead the meetings. I have also a class of fourteen girls who are very much interested in the Sunday School work. I meet with them every Saturday afternoon at three o'clock and teach them to lead in devotions. They are learning to embroider and after the lesson we have lunch. The church held a bazaar last December, and these girls had a booth and took in over seventeen dollars. They made a contribution to the apportionment of five dollars. They are thoroughly in earnest in their endeavors and perhaps some of them may be able to attend the Chicago Training School for Women. It is not possible to say how much it would gladden the heart of the teacher to have one or more of her girls graduate from that fine institution!

PART OF THE PRIMARY CLASS, BRYANT, SOUTH DAKOTA

Spanish-American Women

By MRS. J. H. HEALD, *El Paso, Texas*

II

IT is not with any degree of assurance that I answer when I am asked what Mexican women are like. There is so much variation from type in human nature, particularly, shall I say, in feminine human nature, that I sometimes wonder if there is any such thing as "typical" women, but there are two or three characteristics that seem to me general among those whom I have known.

They are very affectionate. This is shown by their language. As soon as one begins to be a little familiar with it he notices the constant use of the diminutive,

and observes that it seems to indicate fondness quite as much as comparative size. We had a mission teacher who was unusually large and tall. After she went away one of my neighbors said in a regretful tone, "The teacher has gone, *pobrecita!*" (Poor little one!) by which she only meant to express her fondness for her. The child is "my soul" or "son of my heart."

"MILLIONAIRES' ROW," NOGALES, MEXICO

This very quality leads to some evils. More than once when a child has had a desire and an opportunity to go away to some school, the mother has kept him at home by her tears and unwillingness to be separated from him. This quality of affection makes them delightful as friends. I did love the ardent greeting as one threw her arms about my neck in salutation. "O my beautiful one! How long it is since you came to see me!" Is it this trait that leads them to continue to live with a husband who does not support his family? Or is it the stringency of their church against divorce? or is it just inertia or ignorance? If you should ask her, would she say, *"Quien sabe?* What else can I do?"

The Spanish-American woman is fond of dress and adornment. One might not think so from the almost universal use of the black shawl, but the lustrous eyes which look out from these somber draperies love bright color and graceful form. All the way from the rich who can spend time and pains upon silken embroidery of pillow and drapery to the very poor who can make but a paper rose to lay before the shrine of her favorite saint or on the breast of her baby in its cheap home-made burial casket, we see the evidence of innate love of beauty. Just as fast as standards are raised, this love of beauty is developed accordingly.

I asked a thoughtful woman what were the leading characteristics of her countrywomen. Without hesitation she answered that one was their deeply religious nature. Whether Catholic or Evangelical, they brought to the pursuit and practice of their religion an enthusiasm and loyalty that extended into every department of life. The knowledge of this trait leads me to think that the reason that this faithfulness does not always produce the moral effect which we expect is due to their religious teaching rather than to the women themselves. This is shown by the fact that girls who have been taught in our Sunday Schools or are members of our Protestant churches are recognized as honest and trustworthy. The Protestant mother of girls employed in my house said to me, "I have taught my daughters not to take so much as a pin that is not their own."

In our Mexican churches as in our American, the women take an active part in sustaining the interest and bolstering up the finances. In some of the churches the women's societies meet every week for Bible study. It interests me greatly to note how women who have been reared and trained in a church where the laity and especially the women are not supposed to think or at least to express themselves, and where extemporaneous prayer is not practised publicly even by the priesthood, offer prayer fervently and eloquently, and seem to have no hesitancy either in thought or expression. The same fluency and ease which characterize the speech of the men is manifest in the women.

In particular the few women whom I have known who have been educated in our mission schools have given me profound respect for both the native ability and the faculty for making the most of opportunity. The pastors' wives and social workers whom it has been my privilege to know have been women of initiative and charm, real leaders amongst the women, and most valuable helpers in all social and religious work.

In the rising generation I see great hope for the future. Our girls and young women are showing ambition and industry in their school work, and much

perseverance in working for an education and a proper preparation for a worthy and self-respecting life.

The young women who are studying in our mission and boarding schools in the country, and maintaining themselves largely by their own exertions in the high schools in our cities, fitting themselves to be office women and trained nurses, will revolutionize the lives of their compatriots, whether they give themselves specifically to the work of missions, as some of the most promising of them are doing, or whether they become wives and mistresses of homes. By their intelligence they will have a dominant influence in the home, moulding the children for wise citizenship, and using their own votes to elect such officials and promote such measures as will be most beneficial to them as individuals and the country as a whole.

The New Church in Tulsa

OF COURSE no one outside the city itself can be expected to understand just how unique, just how unqualifiedly winsome, is the Queen City of Oklahoma, the oil capital—well, say of the world! In all sober reality, there is but one Tulsa. Early in April, 1924, occurred a religious survey of the city. Our associate superintendent, Rev. Lucian J. Marsh, shared in the work of the survey, indeed, practically served as secretary of returns. It is therefore hardly surprising that Congregational prospects were in our possession from the first. And the unexpectedly long Congregational list was our first warrant for opening work in Tulsa. The second was the equally unexpectedly favorable responses from a canvass of this list. For weeks following the survey Mr. Marsh and Dr. Ricker, superintendent of the Central South, with the persistence of veteran prospectors pursued the names and addresses given. Neither men ever before experienced such universal interest,—interest often bubbling forth into enthusiasm. Even communicants of other denominations than our own declared often that we ought to have a church in the city.

THREE LEADERS IN THE ORGANIZATION

With a list of upwards of a hundred interested parties, with the prospect of an attractive meeting place in the Alhambra Theater, centrally located in the proposed parish of the church to be, with generous publicity on the part of the city papers and with invitations mailed to some four hundred names, the first public meeting was held May 18, 1924. About sixty people were in attendance. Splendid musical service was volunteered by Dr. Robert Boice Carson, leading vocalist of the city, and his accompanist, Miss Faith Hieronymus. Keen interest was apparent. Promotion committees were organized among both men and women, and at the close of this first service the number of names pledged definitely to membership was above forty. Mr. Marsh generously aided by Oklahoma City pastors kept up the meetings with success until July 1, when Rev. John G. Duling of Minneapolis took the helm as pastor. With unremitting diligence the work was carried on throughout the whole year. Despite the fact that the Alhambra Theater ceased to be available and various difficulties and hindrances intervened, the cause has prospered, the membership list has increased and at the year's close the charter membership overflowed the objective of one hundred and two.

And herewith is introduced an incident of keen interest. It had been held as an objective to organize with one hundred members. But in the group was one man unusually well read in Congregational history, and, noting that one hundred and two Pilgrims sailed in the Mayflower in 1620, he proposed that this number be adopted for the charter list, and the suggestion was accepted with enthusiasm. The pastor, the committees on promotion, especially the evangelistic committee, fell to work with renewed vigor. The second Sunday in May was not only Mother's Day, but completed exactly one year for us in Tulsa. It was decided to close the charter list on that day. Superintendent Ricker was invited to be present, give the message of the day, receive the new members, formally bringing the group into covenant as the First Congregational Church of Tulsa. And when the names had been counted there were one hundred and six.

It was a triumphant occasion. Gladness and the assurance of ultimate success for the Tulsa church were in all hearts. And the group is one of which any organization might well be proud. Lawyers, doctors, operators and experts in the oil game, leading business men, and earnest, hard-working groups from all walks of life are included. One significant factor is the large percent of young men with growing families. Singularly illustrative of the relation of sturdy Christian families to the church cause is a case that may be cited at Tulsa. Mr. and Mrs. S. J. Porter with their sons and daughters were influential members formerly of Pilgrim Church, Oklahoma City. Their son Dwight was superintendent of the city schools, and occupies a similar position in Omaha now. Taking account of our riches in Tulsa we find that eleven members of this Porter household are listed in the charter group, and that among the eleven are representatives of four generations. Again, this is the third time Mr. and Mrs. Porter have been charter members of Congregational churches in

the Southwest—once in Kansas, once at Enid, Oklahoma, and now with us at Tulsa, a record seldom equaled.

SOME OF THE CHARTER MEMBERSHIP GROUP AT TULSA

The influence of the Mayflower Pilgrims on the Tulsa members has been mentioned. When it came to completing the charter list, the committee had at the meeting a beautiful, hand-wrought charter, with a drawing of the good ship Mayflower at the top, and to this document the names of the one hundred and six are being signed as rapidly as possible. The Mayflower compact was worked over into a church covenant, written on the charter, and by this compact the First Congregational Church at Tulsa has been brought, "in the unity of the faith and of the knowledge of the Son of God," into the free brotherhood of the Pilgrims.

Masculine Religion in North Dakota

By A. C. HACKE, *Superintendent*

I HAD a wholesome experience on a recent Sunday on a visit to a home missionary parish that includes two small churches, one in a village on the railroad and the other eight miles in the country.

THE VILLAGE CHURCH

Both congregations are small, but it was evident that the church means something to these people. The little one-room white church on the prairie is without steeple or pipe organ, but when we arrived it was heated and the people were coming from the adjacent farms. At the appointed time, the superintendent of the Sunday School announced a hymn, a layman of the church offered the opening prayer for the Sunday School and another layman the closing prayer. A young woman was at the piano. All the officers and teachers of this school are men and there were more men than women in the church service. These young men had no apologies to offer for teaching a Sunday School class, but went about the task in a very deliberate, matter-of-fact way as if that was where they belonged.

I was entertained in a home where Bible reading and prayer was a part of the family life. There was not only thanks offered at the beginning of each meal, but at the close,—three times daily,—the father read a portion of scripture from a Bible that showed usage and this was followed by prayer. It was quite possible, in this home, for the children to be included in the morning worship and still get to school on time.

While it is true that American family life today, even in the rural districts, is more complex than it was in the days of our fathers and grandfathers, it is doubtful whether that alone can explain the absence of family devotions in so many Christian homes. It is really a question of interest and of proper planning.

In these days, when we are so frequently told that religious tasks are mainly for the women and the children, it was an encouraging experience to find a community where the men take so naturally to these things.

"ALL THE OFFICERS AND TEACHERS ARE MEN"

CONGREGATIONAL CHURCH BUILDING SOCIETY

Notes by the Way

THE Church Building Society, holding in honor the long and efficient service of its former Corresponding Secretary, Dr. Charles H. Richards, has edited an attractive brochure containing with some additions the material printed in the April number of THE AMERICAN MISSIONARY. A copy has been sent to each State Superintendent and to a few others who were closely associated with his life work. If there are others especially desirous of this brochure, we will gladly mail a copy on receipt of an application for the same.

Plymouth and Greenwood Congregational Churches, Des Moines, Iowa, by combining their resources, will erect a church institution that will cost more than half a million dollars.

The First Congregational Church of Winchester, Massachusetts, is rejoicing in a beautiful new chancel designed by Allen and Collins, architects. The organist of the church is Mr. Woodworth, assistant organist at Appleton Chapel, Harvard University, and he leads the chancel choir of forty voices in a new and most impressive order of worship.

The parsonage of the First Congregational Church of Huntington, Connecticut, was recently burned to the ground. The pastor, Rev. Walter B. Denny, had resigned his pastorate, and his goods, although already packed for removal, were entirely destroyed. It is thought that the fire was of incendiary origin. We sympathize deeply not only with this church but also with the pastor.

What are we to think of the announcement of a sixty-five story building, the tallest in New York City, a part of which is to be an interdenominational church building? A description of it has occupied columns in the daily newspapers. The building will contain four thousand five hundred rooms for hotel purposes and the builder, Oscar E. Konkle, announces that ten percent of the profits on the hotel will be devoted to missionary purposes. The whole enterprise is in token of gratitude for the recovery of a son who was expected to die. The son is now at Colgate University studying to become a medical missionary.

On May 21, a campaign was launched for a one-hundred-and-fifty-thousand-dollar building and equipment for the North Congregational Church and Community House at North Oak Park, Illinois, Rev. Frederick W. Raymond, pastor. Among the sentiments expressed by the projectors is this: "We ought to do as much for the coming generation as the previous generation did for us." If all of our parishes would entertain that sentiment the conquests of the church would be marvelous.

"Out of sight, out of mind" is true to fact anywhere. It applies with especial force in the sphere of benevolence. A call once a year asking for money deserves at least one statement a year as to what was done with it.

Of the one million, two hundred and fifty thousand Christian refugees that have fled from Asia Minor to Greece we are told of several thousand who have been in contact with evangelical churches, schools and hospitals, many of them being members of these churches. In Katerina, near Salonica, the colony of evangelical families from the Black Sea region now numbers over one thousand. Out of their poverty they are contributing one-tenth of the income from their fields for a church building whose construction has been delayed because of this year's poor crop. Does our native American stock do any better than this?

Our Methodist brethren are wise in keeping in remembrance the days of old. From September ninth to fourteenth the Annual Conference of Indiana was held at Jeffersonville and on the tenth hundreds went out to Charleston, twelve miles distant, where is located a log church, built in 1807, and where is also a two-story brick house in which the Illinois Methodist Episcopal Conference was organized one hundred years ago.

A movement is also on foot to nominate their Bishop Francis Asbury to a place in the Hall of Fame at the New York University. Two Congregationalists are already admitted, namely, Jonathan Edwards and Henry Ward Beecher. The name of Horace Bushnell is also up for possible election this year. So far no Methodist leader has appeared on this list and Bishop Asbury's work being not only fundamental to Methodism but also to the national life, his nomination will doubtless receive much support. President Coolidge said while dedicating a monument to Francis Asbury at Washington recently, "He is entitled to rank as one of the builders of the nation."

On page one hundred and seventy-nine of THE AMERICAN MISSIONARY for July it states that "the real estate sales in the development of Coral Gables since January, 1925, have amounted to over twelve hundred thousand dollars." We hope that none of our readers took those figures seriously. They should, of course, have read twelve million dollars. The situation now at Coral Gables is even more remarkable. We are informed from the Coral Gables headquarters set up on Forty-second street, New York City, that the sales of real estate within twelve square miles of Coral Gables have averaged over one million dollars a week ever since January 1, 1925. We hope that the spiritual resources are not going to suffer from such unprecedented material growth.

A Gem from the Pacific

ON April 4, 1820, seven men with their wives arrived at Honolulu as missionaries of the American Board to the Hawaiian Islands. The story of their work in the Christianizing of these Islands is one of the most striking in the history of missions. Today there are one hundred and eight Congregational churches in the Islands and they will be officially represented in our next National Council at Washington in October. The Central Union Church in Honolulu is the most influential of all these churches and for that reason as well as because of its special beauty we print here a picture of the interior of its house of worship.

INTERIOR, HONOLULU, HAWAII, CENTRAL UNION CHURCH

The church is of the Colonial type in its exterior and was designed by Ralph Adam Cram of Boston, Emory and Webb of Honolulu being associate architects. The church stands in an eight-acre garden and the building opens out on both sides into it. Hidden in the foliage are fine bungalow buildings providing space for social and educational work. There are seats in the church for over one thousand attendance and the church is always full. The congregation is made up largely of residents from the United States and from other lands across the water, a few of them being Japanese. In its membership are found many descendants of early missionary families, as for instance, the Damons, Rices, Judds, Gulicks and Athertons.

This picture we believe will be specially suggestive since on these same pages we are printing the interior of the Tabernacle Church of Salem in which were ordained the first missionaries of the American Board.

Chicago's Good Fortune

THERE are some Congregationalists who die leaving large estates and yet make no gift of any portion of them to the missionary and charitable institutions which Congregationalists alone are expected to support. We are glad, however, that there are some splendid examples of another kind. The latest and most marked case is that of Victor F. Lawson of Chicago, editor and owner of the *Chicago Daily News*. The value of his estate when filed at the Probate Court was placed at twenty million three hundred thousand dollars, and virtually three-quarters of it goes to benevolent and philanthropic institutions. Three-quarters of the residuary estate is divided equally between the Chicago Congregational Missionary and Extension Society, the Chicago Theological Seminary and the Chicago Young Men's Christian Association; but this is all in addition to a specific gift of one million three hundred thousand dollars to the Chicago Congregational Missionary and Extension Society and one of one hundred thousand dollars to each of the other two just mentioned. Mr. Lawson has for many years been a commanding figure in religious as well as civic affairs, and the emphasis which his will puts on the needs for church extension will everywhere provoke thought. The time calls for just such gifts to other city extension societies and to our Congregational Church Building Society, which is the extension society for the whole country.

A Happy Recovery

THOSE who have never lived in the path of a cyclone little realize what it means. The strongest work of man's hands has been obliterated by but a breath from the heavens. There is always bitter disappointment. Even when there is no loss of life there is the loss of years of toil and with some it is too late to begin again. When the work destroyed was intended for the service of God, the heart is doubly bewildered and depressed. But Christian faith surmounts all defeat and says, "In all of these we are more than conquerors." An illustration of this kind of spirit has just come to us from the state of Wisconsin. The cyclone of last September wrecked the church and devastated the town of Three Lakes, Wisconsin. But on August second a happy people dedicated the new house of worship shown herewith. It cost but six thousand four hundred and forty-three dollars, of which the Building Society provided two thousand five hundred. But after the great losses suffered by the congregation it required sacrifice on the part of many to raise the remainder. The local community gifts were reinforced by gifts from many friends in the Congregational churches of the state and by local residents and cottagers around the Three Lakes chain of lakes. The district superintendent, Rev. John W. Wilson, backed by the State Conference Board, did a fine piece of work in uniting the many forces in this work of brotherly love. As the new building is much better than the old it can be truthfully said of our Wisconsin brethren that they have tamed the cyclone. Hearty congratulations!

NEW "CYCLONE CHURCH," THREE LAKES, WISCONSIN

The Country Club Church

YES that is the name, Country Club Church. It is one of the suburbs of Kansas City, Missouri, and was organized in April of this year, and our correspondent there says of it, "We believe it is to become one of the strong churches of this country." Many of the financially able families who have been connected with churches in the center of the city are moving into this district which is called Country Club district. Our Congregational Church is the only church thus far there. Its members are building the first unit of a thirty-thousand - dollar building under financial strain but are sure that the plant of today will give way in a short time to a great structure equipped with every desirable appointment. Men may not leave their golf game to attend its services but they will have an object lesson set before them calling for consideration. They will see that some men at least are willing to put money into that which represents the higher interests of this life, and pleads for that which concerns the life to come. Some pictures of houses recently built in the Country Club district have come to our notice and we print one of them here. It is a joy to the eye and worth looking at for its own sake. Let it suggest to us the beauty which our brethren in Kansas City will put into the Country Club Church by and by.

A COUNTRY CLUB RESIDENCE

In the Tabernacle days of ancient Israel, David said, "I dwell in a house of cedar but the ark of God dwelleth in tents"; and he could not endure the inconsistency of that situation. There are many in the modern church who feel as David did. We therefore hope that the Country Club of Kansas City will some day be famous more for our Congregational church close to it than it is for its club house or its putting greens.

Rah! Rah! Rah! For Masardis!

LISTEN, young folks! Do you not hear it? Those two red-headed boys up there are shouting it at the top of their lungs. And the crowd in this picture is shouting it too. Good things are happening up in Aroostook County, Maine. Masardis is in the Larger Parish up there and last April we asked you to help us finish the church and parish house where many of these young people go to church. Do you not remember "Big Jerry" the auto truck that brings them from distant sections of the country every Sunday? Well, some of you helped us and some of you are going to help us later. We have already advanced the money. Dr. Moore, Secretary of our Home Missionary Society, has just made a visit to Masardis and he took this picture. He says that the buildings we have helped to finish look well outside, and within they are a surprise because of the fine floor and pews and the excellent equipment of the parish house. These young people have come not only from Masardis but from Oxbow, Ashland, Portage and Buffalo, at all of which points we are doing Christian work. This is a field day for the Larger Parish. It called out a gathering of four hundred people. Is it not worth while for you young people to share your good things with boys and girls like these even if they are far away?

FIELD DAY IN THE LARGER PARISH

What It Means to Them

THERE is a little Congregational church on an island in Puget Sound with only fifty-four members. The place has a rural delivery mail once a day and its industry is gardening. For religious teaching it depends upon the occasional visit of a preacher. But here one finds true builders of the church. The church referred to in the above sentences is the Winslow Church at Eagle Harbor. Now that the Sunday School attendance runs to over one hundred each Sunday they have ventured upon an addition to the meeting-house. The addition has a thirty by thirty room with a twelve by twelve addition for kitchen purposes; and seventeen hundred out of the two thousand dollars needed for the total improvement is in sight. Of course the Building Society has voted them the two-hundred-dollar grant and five-hundred-dollar loan they asked for. Superintendent Baird tells of a recent Saturday when the women served a hot lunch and ten or eleven of the men gathered to lay floors and put on a ceiling, the minister of the church being one of the number.

We must not forget that there are many such situations in this country and the minister has to put his hand to almost every kind of work. Note this picture of the little church at Ardenwald, Oregon. The minister is in the foreground in his shirt sleeves. Writing last January for the five-hundred-dollar grant the Building Society gladly paid in July, he said: "We started with only two members on the job and now we have thirty-five. Then there were about thirty children in the Sunday School and now there are over one hundred every Sunday,—one hundred and thirty-one last Sunday,—and good prospects for two hundred if we can get the building fixed to care for them.

THE MINISTER-CARPENTER, ARDENWALD, OREGON

A year ago the building was positively dilapidated. We have done as far as we could what had to be done and now we greatly need the aid we ask!

To Church or to Sandringham

By WILLIAM W. LEETE, D.D.

THE quaint picture shown on this page appeared in a recent Boston *Transcript* and it, with the title at the head of this article, needs a little explanation. Sandringham is the residence of the Dowager Queen Alexandra of England. There also is a famous golf course and to it the man in the foreground of the picture is inclined to go. On the board above his head is however another sign. It points out a road which leads to Church. Church is only an insignificant hamlet not found on the map but in that direction is this man's home and there is the little church, which he is supposed to attend. There is many a man in America who on a Sunday morning sits under a similar sign board. Shall he go to Church or to Sandringham? Sandringham, of course, in this case, though it begins with the letter S, is a word of only one syllable and is pronounced "Sports." The practice of a multitude seems to indicate that the subject suggested by the above lines is with them no longer open for discussion. If the day is clear it is a foregone conclusion what will happen. They will go to Sandringham. A good share of this multitude were brought up as Protestants whose ancestors were zealous for church attendance. The habits which they are forming and transmitting to their children are creating a sentiment unfavorable to these institutions of religion which their fathers fostered.

TO CHURCH OR SANDRINGHAM?

Roman Catholics have for a long time pointed out indifference to church attendance as one of the evidences of the weakness of Protestantism. Even the ordinary man on the streets speaks of it in the same way. Men none too careful about their own behavior point with approval to the throngs that frequent the Roman Catholic houses of worship in contrast to the few in attendance at many Protestant churches.

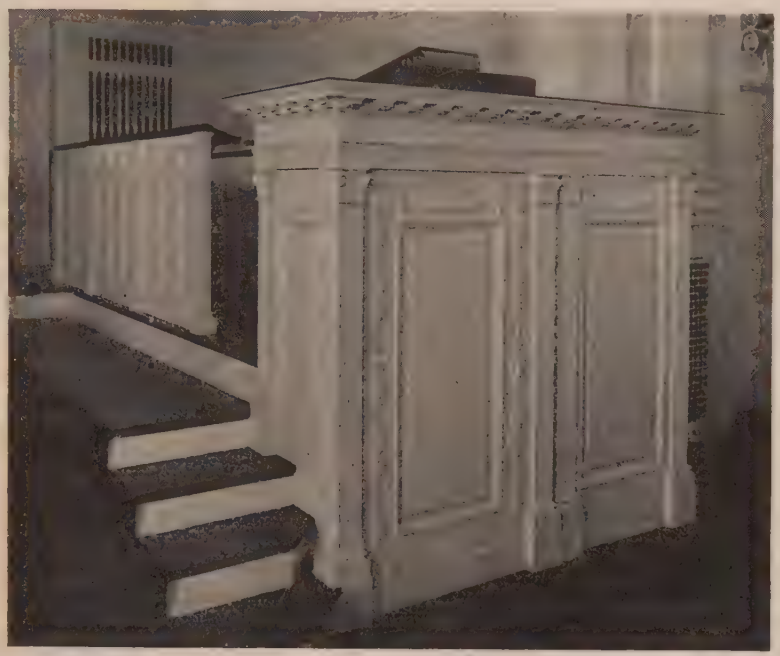
A business man went into a passion in my presence not a month ago while enlarging on the subject, although he laid the fault more at the door of the Protestant clergy than he did at the door of the Protestant laity. He affirmed that there was too great a lack of spiritual tone in the preaching men heard when they went to church and too mundane an atmosphere which attended the pastor's ministry all the rest of the week. But, irrespective of whose fault it is, the fact was deplored and the assertion was made in the most emphatic language that something was the matter with the Protestant churches.

And incidentally it may be said there is an inference made from this situation which affects unfavorably every Extension or Church Building Society in seeking larger funds with which to further church building. I have been many times reminded of the small use many make of the churches they already have and have been turned away more than once with the question, "Why should I give money to build more churches?"

We are not considering here the appeals or the motives under which there is a large attendance at Catholic churches, for no matter under what motives or appeals those churches are filled the case becomes no more complimentary to Protestantism. It rightly glories in freedom, but if freedom does not lead a man to do the worthy thing, how does freedom benefit society even if it could be shown to benefit the individual? We are not wishing to enter into a discussion of this whole subject but one aspect of it may be considered.

The practice of church-going is very much affected by one's surroundings and the example of others, and therefore the responsibility resting upon people of prominence is very great. For this reason Christian people have every cause to be grateful for the good example set by the Chief Executive of the United States. Sunday always finds President Coolidge in a church pew somewhere. The custom is not changed because of changes of season or changes in residence. The Associated Press, which records all of his doings, has followed him every Sunday morning during the past two months from his summer home at White Court, Massachusetts, to our Tabernacle Church at old Salem. And crowds were there every Sunday to get even a glimpse of him. They were there, many of them, simply from curiosity but it must at times occur to them, either there or in subsequent hours of reflexion that the religious service which a man who is President of the United States and loaded down with tremendous responsibilities finds it worth while to attend is likely to be of considerable value to most anybody else. Congregationalists are especially glad that

the President is thus honoring the institutions of religion. Some of our readers may not remember how the new Tabernacle Church at Salem looks, although its exterior and interior were fully described in the May number of THE AMERICAN MISSIONARY this year. We, therefore, print upon this page a picture of the church interior. We show also a near view of the pulpit, the carvings upon which are remarkably fine. We are glad there are such buildings in which the hearts of all men can be drawn out in worship and we the more would commend those who, in spite of ill-conducted services and distasteful surroundings, still find their way each Lord's day to the building which is for them the house of God.



THE PULPIT, TABERNACLE CHURCH, SALEM, MASSACHUSETTS

And it must also be remembered that President Coolidge is not a church attendant because the eyes of the world are upon him or because he can attend service in a building in which the appointments are as fine as they are at Salem. A recent incident shows that the practice goes much farther back than that. On August 16, 1925, the National Methodist Episcopal Press presented the little church at Plymouth, Vermont, with a silk flag with which to mark the pew where President Coolidge was accustomed to sit and where he now sits when he visits Plymouth as President of the United States. The ushers on the occasion just referred to were his former Sunday School students in this same building. One sees today at the left of the pulpit in the Congregational church of Marshfield a flag that marks the pew in which Daniel Webster was accustomed to sit; nor will the practice which has wrought itself into the life of Calvin Coolidge be forgotten for many a year to come.

The hosts of summer visitors are back now from the mountains and the seashore. Will the pastors and people in those parishes where we Congregationalists sojourned this year be able thankfully to say of us, "They went to church on Sunday," or will they say, with downcast eyes, "They went to Sandringham."

INTERIOR, TABERNACLE CHURCH, SALEM, MASSACHUSETTS

THE CONGREGATIONAL EDUCATION SOCIETY

Suggestive Helps on Home Mission Study

By HERBERT W. GATES

THE regular topic for home mission study classes this year is "The Slavs in the United States." The main texts have been briefly noted in an earlier issue, but a few words of reminder may help as we open our year's work.

We would call the attention of leaders to the fact that the two books on this topic, "Peasant Pioneers," by Kenneth D. Miller, and "High Adventure," by Fjeril Hess, supplement each other in admirable fashion. The leader of the advanced group using the former book will want to consult Miss Hess' volume for its wealth of vivid and interesting illustrative material. The leader of a group using the latter will find Mr. Miller's work equally valuable for its facts and additional background information. Every now and then we find a leader who does not seem to know of the pamphlets issued by the Missionary Education Movement to accompany these texts. This year, each of these pamphlets is written by the author of the text it is to accompany. These pamphlets bear the uniform title of "Suggestions to Leaders of Study Classes", using the text in question; and they are sold at the uniform price of fifteen cents each. These pamphlets are not only useful for the hints they give as to teaching methods, but for their suggestions on program outlines.

It will pay the leader who is to use either of these books to write for the catalogue of The Womans Press, 600 Lexington Avenue, New York. This press, connected with the Young Women's Christian Association, has published a number of books that will be very helpful in enriching a series of programs or class sessions on this subject. Take, for example "National Costumes of the Slavic Peoples," compiled by Margaret Swain Pratt (one dollar). Here are black-and-white drawings of thirty-five figures in various Slavic costumes, with detailed instructions as to materials, coloring and patterns. It also contains a calendar of "Holidays and Festivals" of the different Slavic nations.

This item leads naturally to the mention of Dorothy Gladys Spicer's "Folk Festivals and the Foreign Community" (one dollar and fifty cents). The introductory chapters deal with the folk-festival as a feature in national life and its value as a means of approach to the foreigner in this country. There are practical suggestions as to the production of such festivals with descriptions, by way of example, of some that have been successful. Then follow chapters, each dealing with one of four particular festivals: "The Triumph of Spring," "The Eve of St. John," "The Feast of Ingathering," and "Following the Star."

Still another helpful work is found in the series of handbooks on "Racial and Nationality Backgrounds," by Minnie M. Newman. This series is issued in six sections, at fifty cents each. Section III deals with the Slavic peoples. A wealth of material may be secured from these little books which contain a bibliography on the geography, history, social customs, education, food, dances, literature, and the place of woman relating to the nationality concerned.

"Slavic Folk Dances," by Marjorie Crane Geary (one dollar and seventy-five cents) will be found helpful in preparing an exhibit, dramatization or festival in connection with this general theme.

For a small pamphlet, few are richer in suggestive help than "Is Your Latch String Out?" by Ruth Walkinshaw (thirty-five cents). The sub-title describes the contents: "Suggestions for studying the foreign-language groups in your community," and the suggestions are many and practical, from the pen of an experienced worker among foreign-born women.

We are certainly indebted to The Womans Press for some very helpful material on this topic.

Both of these home mission texts refer with approval to the "Slavic Notebook" for individual use by members who wish to make a real study of the subject. This is a loose-leaf book, with heavy paper cover bearing a Slavic design, containing an outline map of Europe, an outline map of the United States, various sheets with charts to be filled in, and other interesting material. This book may be purchased from the Department of Education and Publicity, Board of National Missions, 156 Fifth Avenue, New York, (twenty-five cents).

Magazine Articles

The Missionary Review of the World for August is a special Slavic number with articles that will help in the study of the subject. There have been several articles in recent issues of THE AMERICAN MISSIONARY of like nature.

The National Geographic Magazine is a good source from which to draw. Its articles are well written from the standpoint of accurate description and are usually accompanied with fine illustrations. The numbers of this magazine for January and April, 1915, February, 1917, August and December, 1918, February, 1921, and February, 1922 all contain articles bearing upon the Slavic peoples and their European backgrounds.

These magazine articles are a good source of material for pictorial illustration, as has been suggested. In addition to this one may mention the postcards of Slavic peasant types sold by A. Svoboda & Company, 405 East Seventy-second Street, New York City, (five cents each; three dollars per hundred). Other stores selling Slavic pictures and postcards are R. D. Szalatnay, 542 East Seventy-ninth Street; the Russian National Bookstore, 235 West Twenty-third Street; and the Adriatic Importing Company,

606 Eleventh Avenue; all in New York City.

Stereopticon lecture sets may be secured from the Congregational Home Missionary Society on payment of transportation charges. These sets should be ordered as far in advance as possible and, to avoid payment of larger charges than needful, inquiry should be made of the nearest branch office of the Society, to ascertain whether it has the set wanted. Some of the sets which should be of interest in connection with this theme are "John Huss and the Land of the Book and the Cup," "The Challenge of the Mining Camp," and "Following the Axe, the Seine, the Shovel, and the Plow."

Dramatizations

There are three or four good plays and pageants and more will undoubtedly be forthcoming. "Good Scouts" and "The Second Generation" are plays written by Fjeril Hess, to be published by the Missionary Education Movement. The price of the former is fifteen cents, that of the latter has not yet been announced.

"Sons of Strangers," by Clarice V. McCauley (M. E.M., fifty cents) is a "masque for friendly souls" requiring from forty to sixty people in the cast and about one and one-half hours for presentation. "The Kingdom of Love," by Ruth M. Worrel (M.E.M., twenty cents) is a masque-pageant of farm and cannery migrants. This may be given with a rather simple cast, or, more elaborately, with more characters. It requires about one hour for presentation.

Stories

Good stories are of great help in preparing an interesting program and often those written for boys and girls strike quite as responsive a chord of interest in older people. An increasing number of people are finding the "Here and There Stories" useful in this connection.

A few titles may be mentioned as particularly helpful in connection with the study of the Slavs. "How May discovered America" (Vol. ix, No. 19) illustrates the way in which immigrants are met at Ellis Island. "Krinigunda" (Vol. iv, No. 11) is a story that has proved very successful. It tells of the way in which a Polish girl stood up under temptation. "A New Giant Killer" (Vol. iii, No. 9) is the story of a Polish boy who helped to save an American city; and "Stephene's Glad Surprise" (Vol. vii, No. 17) carries a good point with its narrative of how a little American girl learned what it seems like to "feel queer." Any of these stories may be secured from the Department of Missionary Education, 14 Beacon Street, Boston, for five cents each.

Literature of Our Own Boards

It is always a helpful thing, when studying these general missionary topics, to relate the discussion to our own fields of work and to draw from these fields concrete illustrations of the general topic. The following-named pamphlets issued by the Home Missionary Society, will be found useful in this respect. "Ellis Island," a general pamphlet telling of our work there; "The Farthest-Reaching Kindergarten in the World," also on the Ellis Island work; "The Americanization of Andrew Gavlik," showing what Christian influences have done in raising up a leader for his own people; and "A Sky Pilot in Translation," one of Mary Jenness' charmingly-written stories about the work of Rev. John Kocerha.

"From Over the Border"

This attractive title of Dr. McCombs' book suggests the other topic offered for the choice of our mission study groups. It is a subject that should appeal to all of us as citizens of the United States. Our relations with Mexico are very close and are likely to be more so. Mexican immigration is of great importance to us and the nature of these potential American citizens ought to be better known than it is. Dr. McCombs tells of an incident which illustrates some of the difficulties that lie in the way of making good Americans of these people. A Mexican wanted to send some of his savings to his family in Mexico. He went to the post office to get a money order, but, as he could not write English, he appealed to an American standing there to help him. The folks at home never received the money and subsequent investigation showed that the friendly (?) American had made the money order payable to himself. As Dr. McCombs observes, the incident did not tend to increase good feeling on the part of the Mexican immigrants.

The following references may be of help to leaders using this book:

The Survey Graphic for May 1, 1924, is a special Mexico number, with much information that will help to a better understanding of what is really going on south of the Rio Grande and throws light upon the possibilities for true Americanization of these people.

Numerous other references are given in the bibliography at the end of the book and in the pamphlet, "Suggestions to Leaders of Study Classes using 'From Over the Border,'" by Jay S. Stowell (fifteen cents).

For picture material, the picture sheet, "Mexicans in the United States," issued by the Missionary Education Movement (twenty-five cents) is particularly recommended. Illustrated articles will also be found in the *National Geographic Magazine* for July, 1920, June, 1921, February and July, 1923, and January, 1924. An attractive color plate, "A Daughter of Old Spain in the New World," in the number for April, 1923, would make a fine center piece for a poster.

The stereopticon lecture, "The Picturesque Southwest," may be secured from either the Home Missionary Society or the American Missionary Association.

For literature of our own Boards readers may be referred to "The Land of Azure Skies" and "Rio Grande Industrial School," both issued by the American Missionary Association.

Our Summer Conferences

THE returns from our various summer assemblies are not yet sufficiently complete for a full report of their activities this season. We do know that thirty-two of them were held in different parts of the country and that probably a little over four thousand young people were enrolled. The reports that have come from the churches regarding the results of previous years and the plain indications that

OHIO CONGREGATIONAL YOUNG PEOPLE'S CONFERENCE

the work of the past season has been of even higher quality gives every reason for hopeful anticipation with respect to the outcome of 1925.

Dr. Patton of the American Board said to the writer the other day: "While I was in Maine I attended our young people's conference there. I was much impressed. I believe it is one of the best things we are doing."

The statement is not at all too strong. It would hardly be possible to get together such a group of young people as shown in the accompanying illustration for a week or eight days, under skilled and inspiring leadership, without impressions being made and lessons being learned that must tell mightily in better service in the home church as well as in personal living.

Just to give a bit of the inner meaning of one of these assemblies we want to quote from *The Pilgrim Outlook* part of an editorial about Tower Hill, Illinois.

"One of the interesting uses of words is that certain places come to have much more than a geographical meaning. When, for example, you speak of Northfield in Massachusetts, it is not the town you are thinking of usually, but the idea for which Northfield stands. When you speak of Lake Geneva you are not probably thinking of a summer resort, but of the fact that so many summer conferences have been held there. When you speak of Keswick in England you think of the meetings for the deepening of the religious life which have been held there year after year.

"Something like what Northfield is to the East and Lake Geneva is to the Middle West does Tower Hill seem destined to become for Illinois Congregationalists. Increasingly we will not think of it as a camp located on Lake Michigan, some ninety miles from Chicago, but as an influence upon the life of the young people of our churches. There will be more and more people in the future who will recall a memorable evening that they spent on the lake shore at the close of a week's companionship with nature and with nature's God and with his children. They will never forget the impression which they thus received and, perhaps, there will come to them a song they joined in singing at that time,—'Vespers at Tower Hill.'

'When the daylight ends on Tower Hill
And the sun goes down in the West,
When the stars come out in the evening sky,
And darkness calls to rest,
O, then we're glad of the friends we've made,
And life grows rich and free,
And we sing our song at the close of day,
Dear Tower Hill, to thee.' . . .

"These are the young people who are going to be leaders in our churches in the days to come. . . . Teach them a vital religion now, show them what church leadership and community leadership means in these great days, help them to sense the opportunity for a body of free churches that have learned the secret of cooperation, and the future of Congregationalism is assured. . . .

"Again and again has it been said during the year just past, that the young people who were at Tower Hill last summer had been a source of splendid influence in the church. We believe that the same testimony will be given even more often during the year that is just ahead. . . . The churches of the state are greatly indebted to Dr. Gammon and Miss McDermott and those associated with them for the fine intelligence and the unremitting effort which they put into the preparation for these conferences and into the conducting of them."

Very similar things are being said of the other conferences in other states and of the secretaries and leaders who have been responsible for their success. Dr. Patton is right. It is one of the best things we are doing, but we ought to do it better still. One of the requests that has come to the Education Society many times during the past year is for appropriations to secure training in special subjects, such as teaching methods, dramatization, recreational leadership of young boys and girls, and the like. For the most part, and with keen regret, we have had to say "No," to most of these appeals. We pray God that we may have the means with which to say a glad "Yes," before another summer.

If we could engage from eight to ten skilled teachers of special subjects for these conferences it would be a rich investment.

Our Leader's Helps Service

A FEW years ago, the Department of Missionary Education launched a plan to aid leaders of mission study groups and those preparing programs on our mission study books by furnishing suggestions on methods of presenting the material in these texts and also concrete illustrative material drawn from our own fields of work and bearing upon the general theme under consideration. Several hundred leaders, during the last two years, have availed themselves of this service and many of them have expressed their appreciation of the help thus given.

During the past year, owing to the reduction of staff in the Education Society, it was not possible to push this plan as effectively as had been hoped. We are glad to announce that outlines have been prepared on the following-named texts and are ready for delivery, on request. Home mission texts: "Peasant Pioneers," "High Adventure," and "From Over the Border." Foreign mission texts: "New Days in Latin America," and "Looking Ahead With Latin America." As the intermediate and junior texts are in themselves leaders' hand-books, no outlines are required for these. The Department will, however, be glad to aid leaders using these books to secure literature of our Boards which may help to illustrate the subjects covered and to suggest practical lines of service through which the results of the study may find expression.

To take adventage of this service all that is necessary is to send to the Field Secretary of the Education Society in your district, or to the Boston office of the Society, for one or more blanks on which to register your group. In so doing, please ask for a sufficient number of blanks for the separate registration of each group and be sure to specify the text to be used.

In addition to these outlines, a pamphlet of program suggestions based upon the missionary topics of the Christian Endeavor Society has been issued for juniors, and two are nearly ready, one on the intermediate, the other on the senior topics. These also will be sent on request.

The Optional Topics series for young people's groups will contain, this year, as last, two series: one based upon the foreign mission book, "Looking Ahead With Latin America," the other one, the home mission book, "High Adventure." The first of these will be published in *The Wellspring* from October 18 through November 22. The second will appear in the spring. Those desiring to use the home mission book as a basis for a series of meetings this fall may secure the complete outline mentioned for this text in the first part of this article, as part of the Leader's Helps Service.

Leadership Training Plans

By ERWIN L. SHAVER, *Director*

IN *The Congregationalist* for September 10, there are three articles by Secretaries Gates, Gammon and Grey setting forth the need of leadership training, telling of some of the materials and methods available and giving some illustrations of what is now being done among the churches. We commend these articles for careful reading. In proportion as we really value the religious education of our children and young people, we shall demand that the church make suitable provision for better trained teachers and leaders.

As Dr. Gammon has pointed out in one of the articles mentioned, the number of credits issued for this work is no fair measurement of the amount or of the quality of such training that is actually going on. He suggests, as one reason, that Congregationalists do not care to conform. If that were all the credit stands for, we should be inclined to think it a fairly adequate reason. But, after all, the credit does stand for something more. If the skilled leadership of our secretaries means anything it should be advantageous to establish minimum standards of subject matter and teaching ability. Moreover, it is worth while to the student to face a definite task and carry it through. That this may be and is being done by hundreds without seeking or receiving credit therefor is doubtless true; but if the credit helps in any way to encourage such effort on the part of others it is worth while.

It is certainly true that if the Education Society is to issue credits for work done, it must be assured that reasonable standards have been observed, or be blamed for the careless administration of an important responsibility. This means that, in addition to the specification of approved texts and methods of work, the tests upon the basis of which the credit is issued must either be given by the Society itself or by teachers of approved ability. In order to facilitate this work, therefore, arrangements have been made for the definite approval of teachers in various subjects on the basis of information given to the Director of Leadership Training. Teachers thus approved may determine the form of the tests to be taken by their students, in accordance with the general standards adopted, and the grades which they assign for these tests and for the regular class work will be accepted by the Society.

A tentative application blank has been prepared for the use of teachers seeking such approval, a statement of the standard requirements that have been adopted and a blank for the use of the teacher in recommending students for credit. These standards are essentially those adopted by the International Council of Religious Education, with such changes as were needed to adapt them to our own work. The application blank and the statement of requirements will be mailed on request of the Congregational Education Society, 14 Beacon Street, Boston, Massachusetts.

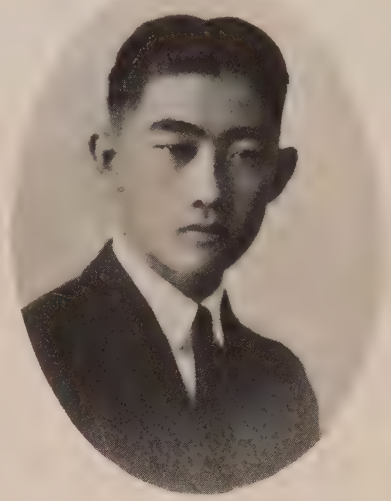
There is no desire to set up impossible standards, nor to promote a system so rigid as to make it impracticable. We have been working upon a plan by which we believe the amount of effective leadership training in the average church may be greatly increased. The full announcement of such plans and their promotion must be deferred. But even now, the articles referred to at the beginning of this article suggest abundant possibilities to any church which is sufficiently determined that its children shall have the best possible teaching.

SUNDAY SCHOOL EXTENSION SOCIETY

Our Hawaii

HAWAII has been happily called "The Western Gateway of America." Geographically an integral part of the United States, the missionary interests also enter into our entire Congregational program. It is "Our Hawaii."

There are nearly three hundred thousand people living on the main islands of the territory of Hawaii—Kauai, Oahu, Molokai, Mauri and Hawaii. Of these forty thousand are Hawaiians, one hundred and twenty thousand Japanese, twenty-four thousand Chinese, thirty-six thousand Filipinos, twenty-six thousand Portuguese and thirty-five thousand Anglo-Saxons The membership of the Hawaiian Evangelical Association, which is affiliated with Congregationalism, numbers ten thousand four hundred and eighty-eight. Roman Catholics and Mormons, who count baptized children, claim sixty-eight thousand and twelve thousand respectively. The Episcopalians, Methodists, Disciples and others, have about six thousand. There is a very large unevangelized population estimated at nearly one hundred and fifty thousand.



SHUNZO SAKAMAKI

The Congregational Sunday School Extension Society finds a great field for service in responding to the Hawaiian call. Children and youth abound. A Sunday School Missionary would have a great pioneer opportunity. There are only four thousand church members among the forty thousand native Hawaiians, and a total Sunday School enrolment for all nationalities reached, of twelve thousand nine hundred and thirty. In Honolulu fifteen hundred Japanese boys over twelve years of age are under Buddhist influence, while only nine hundred are now touched by Christian agencies. The Japanese Young Men's Christian Association Secretary states that out of twenty-two thousand nine hundred and forty-six Japanese students in various schools in Hawaii, there will be each year a large number entering colleges and universities. Children and youth under twenty-one years of age make up a larger proportion of the population in Hawaii than is the average for the United States. The future depends upon this plastic group. Now is the time to Christianize and Americanize.

FUJI D. MIYAZAKI

The opportunities for regular Sunday School Extension work and Daily Vacation Bible School organization is so great, that the Sunday School Extension Society commissioned three Hawaiian young people as members of its Student Summer Service Group for 1925. The selections were made by Secretary John P. Erdman, who wrote that the young people recommended were three of the choicest type and finest students. From the Honolulu Normal School came Miss Ellen T. Kumabe of Hanapepe Congregational Church, who was commissioned for service in Hanapepe and Lihue. The Mid-Pacific Institute had for its representative, Miss Fuji D. Miyazaki of Holualoa, Kona, a member of the Crossroads Church, Homolula, the daughter of a Japanese Congregational minister, and appointed for service in Holualoa, Kona. The University of Hawaii was represented by Mr. Shunzo Sakamaki, a member of the Olaa Japanese Christian Church, and commissioned for service in Olaa.

Telling the story of the summer's experiences, these Hawaiian young people who faced the challenge, "Using My Life Where It Will Count For The Most," expressed an earnest desire for similar service another year.

ELLEN T. KUMABE

Ellen T. Kumabe placed the largest emphasis on the Daily Vacation Bible School work at Lihue, Kunai, where the enrolment reached forty-nine. Children of

all nationalities gathered, as is common in Hawaii, and all worked in harmony. Differing in color and race, the children all understood the English language. The services were held in the Parish House, with ten faithful helpers participating in the devotional periods, Bible and music instruction, play hours and handwork. An especially interesting feature was seen in the fact that all handwork corresponded with the Bible stories told during the week.

Fuji D. Miyazaki wrote that she was having a wonderful experience and enjoying her summer service. At the Daily Vacation Bible School at the Holualoa Japanese Church, in North Kona, of which Miss Miyazki's father is pastor, forty children were enrolled, and at the one held in the Central Union Church in South Kuona, sixty were enrolled, with three regular teachers and four helpers. Worship faith will be replaced or overwhelmed. At any rate, with our feeble efforts we plant a mustard seed." "We have organized a Shonen-dan in our Sunday School, with about twenty members. The Japanese 'shonen' means 'young people,' and 'dan' an association or club. Mr. Sakamaki participated in a Daily Vacation Bible School at Waiakea. Writing about the closing events, he says, "There were about one hundred pupils present and over three hundred friends. Exhibits of hand work were eagerly inspected. God was especially near to us that night. The spirit of the program surely must have touched men's hearts. It was a great triumphant climax."

An outstanding event was the Sunday School Union Rally at Honomu, four schools uniting—Olaa, Honomu, Pepeekeo and Hakalau. Four hundred and fifty were present, three hundred being children. It was the

THE KEALAKEKUA DAILY VACATION BIBLE SCHOOL

periods were followed by hymn studies, Bible stories, dramatization and expressional work. Then came games and handwork, and finally, each day, "cleaning up" before the closing song. Most of the children were Japanese, who came out from the lovely Kona coffee fields to have, as they expressed it, "their best time at the D. V. B. S."

The third member of the group, Shunzo Sakamaki, was appointed superintendent of the Olaa Sunday School for the summer, and launched a six weeks' campaign in the interests of a better and bigger Sunday School. From a finely-prepared series of weekly reports came these messages: "We formed a Young People's Club among the older pupils of the Sunday School, combining the Christian Endeavor Society with it. We are planning to have discussion groups, speeches and debates, based on Christian problems and issues." One big problem is that this community is made up almost entirely of strong Buddhists. There is no actual persecution, but many things happen which look more anti-Christian than Buddhist. Perhaps the very fact that the Buddhists are so strongly antagonistic towards Christians, shows that they fear their largest convention yet held by the Japanese Sunday Schools, and was a happy beginning of what it is hoped will become an annual custom. Before starting the service of worship, the entire group marched through Honomu town going through "Main Street" and the "Plantation Camps," singing continuously. Saito, an Olaa boy, led the head of the column in the singing. Mr. Hay of Honomu, carried the center, and the S. S. S. worker supported the rear. Secretary Erdman came from the Laupahoe Convention and marched in the procession. Each Sunday School child carried an American flag. At the head of the column went "Old Glory" and the "Christian flag," accompanied by base and snare drums. "There wasn't a hitch in the program," says the narrator. "Everything came off just right. We've made a flying start. Watch us hit the stride next summer."

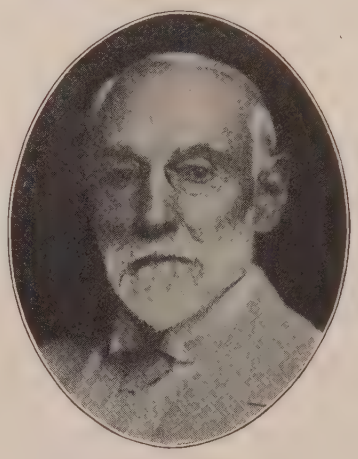
The reports of these Hawaiian S. S. S. young people closed with such touches as "Yours in Christian Fellowship," and "Aloha in Christ." Their messages are suggestive of what has been done by nearly two hundred of our Congregational college young people during the past five summers, all over our homeland.

THE MINISTERIAL BOARDS
The Congregational Board of Ministerial Relief and Thirteen Cooperating State Boards
The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

Lucien C. Warner, Christian Statesman

WHILE all our missionary societies and our whole fellowship owe much to the life and labor of Dr. Lucien C. Warner, at no point was his service more significant than through the Ministerial Boards, with which he was connected for nearly their entire history up to the time of his retirement in 1922.

His business acumen, his sound judgment in matters of finance, his keen appreciation that the future of the church depended pre-eminently upon the quality of its leadership, his invariable fidelity to the meetings of the Boards, his direct participation through the Commission on Missions in initiating the movement for the Pilgrim Memorial Fund and the larger plans of the Annuity Fund for Congregational ministers were exceedingly important factors in the progress of the movement for the safeguarding of the ministry.



DR. LUCIEN C. WARNER

To the Pilgrim Memorial Fund he made a gift of fifty thousand dollars. He loved the work of the statistician. He was continually projecting figures for our commissions. The technical plans of the Annuity Fund, accordingly, had for him peculiar fascination. Some two years ago he wrote, when making a large payment on his subscription: "I have watched the workings of the Annuity Fund with great interest and have been glad to see the steady progress which is being made. As I have studied the pension plans of many other denominations, I am satisfied we have the best one that has been devised. The plan is right."

He was a conspicuous example of a man of wide affairs, willing to dedicate to the administration of our Boards the great gifts that had brought him commercial success. He lived in the atmosphere of our missionary enterprises as truly as in the business world. His appreciation of their motives, his clear comprehension of their objectives shaped his conviction and gave him utmost consideration for the judgments of others. Those who were associated with him felt quite as much his personal fellowship as his public service. They will miss beyond measure his leadership.

The fruits of his service in helping to create and carry forward this noble work for the ministry will be garnered through many years to come. The memory of his devotion and his liberal support will long abide as an inspiration to those who now carry forward the task to which he gave himself so generously.

—C. S. M.

Administrative Unity—Vermont and the National Board of Ministerial Relief

By WILLIAM F. FRAZIER, *Secretary Vermont Congregational Conference*

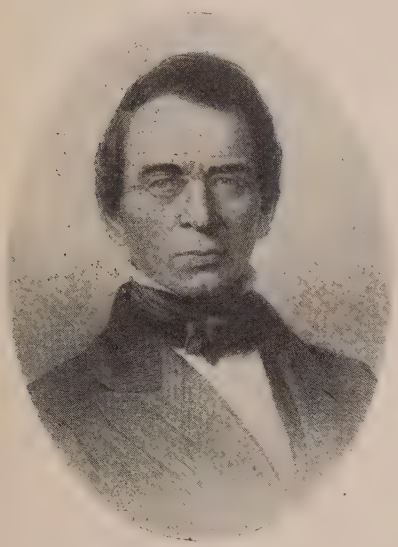
MORE than three-quarters of a century have passed since Mr. Joseph Fairbanks established the pensions of aged and infirm ministers upon a sound basis in Vermont by a bequest of ten thousand dollars, "to constitute a fund the interest of which to be appropriated for the support of poor ministers who by reason of age or infirmity are unable to labor longer in their profession, appropriations to be limited to those who have labored at least five years in this state and a preference being given to those needy who may be disqualified by age for further labor, after a long period spent in the work of the ministry." Through prudent investment and the addition of numerous smaller legacies this fund has grown to over thirty-one thousand dollars. In addition to the substantial income derived from this principal, the churches have from year to year placed a certain percentage of their benevolences in the hands of the Fairbanks Board for the Relief of Ministers. The personnel of this Board has been of a high order and the trust which has so long devolved upon them through the will of Mr. Fairbanks and the act of the churches has been faithfully and effectively fulfilled.

The time has now come, however, when it seems to the Vermont Conference wise to alter fundamentally the administration of this work. The reasons for this change were stated in part in the preamble to a vote adopted by the Annual Conference at Waterbury in May, 1925.

"WHEREAS, it is frequently the case that pastors have served in two or more states before reaching the age of retirement and therefore have a claim upon Ministerial Relief from the several states they have served;

"WHEREAS, there is a diversity of standard for this relief in different states and the present standards of relief prevailing in the state of Vermont are in general below those of the National Board;

"THEREFORE, in order to secure uniformity of relief and, with the least difficulty, the most adequate pensions and special grants for Ministerial Claimants," the Fairbanks Board for the Relief of Ministers was instructed to negotiate an agreement with the Congregational Board of Ministerial Relief whereby the Vermont Board should turn over all its income to the National Board and the latter should assume full responsibility for all Vermont pensioners. In perfecting this arrangement due care was to be taken to safeguard the interests of Vermont ministers and to adhere strictly to the terms under which the various legacies are held.



MR. JOSEPH FAIRBANKS

It is no longer the custom for men to spend their whole ministry within the bounds of this state and finally upon the completion of their active service to settle for their remaining years in a Vermont town. Applications for pensions are made upon the basis of service rendered in several states. The negotiations necessary in order to determine Vermont's fair share cause delay and much uncertainty as to just how adequately the claimant's need is finally met. Moreover, a considerable number of Vermont pensioners now permanently reside outside of the state and are beyond the reach of that sympathetic care and interest which those who remain in Vermont have always enjoyed. Especially unfortunate is this inaccessibility in times of serious illness or other emergencies.

The operations of the National Board have been sufficiently investigated and observed to convince the Conference that, in view of changed conditions, the central organization with offices in New York, its representatives in each state, and a full-time staff to do its work, is in a position to serve Vermont claimants much better than can be done by a volunteer Board. The secretaries are wise in judgment, kind in sympathy and thoroughly committed to this ministry of relief. Other states have preceded Vermont in adopting this plan and the remainder are almost certain sooner or later to follow. Therefore it is with no inconsiderable satisfaction and confidence in the wisdom of its action that the Conference has through the Fairbanks Board entered upon this new relation with the National Board.

It will be of interest to many to know in precisely what terms the two Boards have defined their rights and duties. The following are the ten points of the agreement:

"1. The Fairbanks Board for the Relief of Ministers will remit at the end of each month to the Congregational Board of Ministerial Relief all sums received from the churches and the Vermont State Conference and all receipts from invested funds.

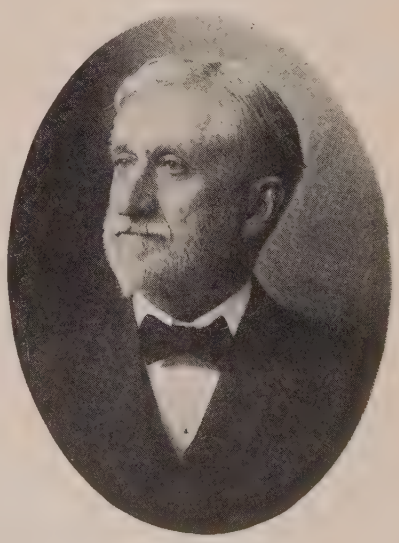
"2. The Fairbanks Board for the Relief of Ministers will transmit to the Congregational Board of Ministerial Relief all applications for pensions and special grants originating in the state of Vermont.

"3. The Congregational Board of Ministerial Relief agrees to give prompt consideration to all such applications and make as generous grants as are provided by the National standards prevailing at the time of the application.

"4. The Congregational Board of Ministerial Relief agrees to accept the present list of pensioners on the books of the Fairbanks Board for the Relief of Ministers and to continue these pensions at not less than the present rate unless they are reduced with the consent and by the vote of the Fairbanks Board for the Relief of Ministers.

"5. The Congregational Board of Ministerial Relief authorizes the Secretary of the Fairbanks Board for the Relief of Ministers to act entirely upon his own judgment in caring for emergency cases. To this end, the Congregational Board of Ministerial Relief will keep on deposit with the Secretary of the Fairbanks Board the sum of three hundred dollars ($300) which he may use at his discretion for urgent emergency cases, providing only that he shall report to the Congregational Board of Ministerial Relief at the end of the year any expenditures made by him from this deposit.

"6. The Secretary of the Fairbanks Board for the Relief of Ministers shall be from this time forth the representative within the state of Vermont for the Congregational Board of Ministerial Relief. All new applications from Vermont shall be endorsed according to his judgment and all applications made to the Congregational Board of Ministerial Relief on the basis of service in Vermont, shall be referred to him for his judgment.



SUPERINTENDENT CHARLES H. MERRILL

"7. In accordance with the terms under which the Fairbanks endowment is held it is agreed that all money paid to the Congregational Board of Ministerial Relief as interest from invested funds held by the Fairbanks Board for the Relief of Ministers, shall be used in aid of needy Vermont ministers.

"8. It is agreed that the income and principal from all bequests or gifts which may hereafter be received

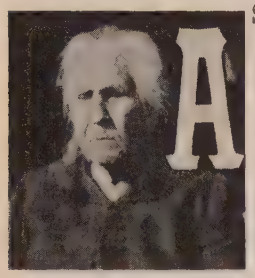
by the Fairbanks Board for the Relief of Ministers shall be applied in accordance with the will of the donor or testator.

"9. This agreement shall be in force until the next Annual Meeting of the Vermont Congregational Conference, when the transactions of the year shall be reported by the Fairbanks Board for the Relief of Ministers to the Conference for review.

"10. This agreement may be terminated by the Fairbanks Board for the Relief of Ministers, providing the Board is so instructed by the Vermont Congregational Conference, or it may be terminated by the Congregational Board of Ministerial Relief, at the time of the next or any succeeding Annual Meeting of the Vermont Congregational Conference upon three months' notice in writing."

The Work of the Board of Ministerial Relief in Hawaii

By REV. JOHN P. ERDMAN
Secretary, Board of the Hawaiian Evangelical Association, Honolulu



AS is well known, the missionary enterprise in Hawaii has a history of over one hundred years. In the earlier period, the only people dwelling in the Islands were the native Hawaiians, and to this day the number of churches among the Hawaiians exceeds that of any other national group.

In the Sixties and Seventies, the native churches developed such zeal and strength that they were able to send foreign missionaries from their own people to the distant islands in the South Seas. They were a noble band of men and women and achieved much constructive work in the Marshall Islands, the Gilberts and the Marquesas. Most of these consecrated men and women have passed on to their reward, but several are now living in Hawaii, having returned to serve the Master in any way possible.

As the Islands developed commercially, peoples of other races were brought in as laborers and have remained here, so that the large majority of the population is today Oriental rather than Polynesian. The work of the Hawaiian Board of Missions, which succeeded the American Board in 1863, has consequently been enlarged to minister to these peoples of the Oriental races.

In the service of the many churches among these peoples, there is an earnest group of efficient pastors of the representative races. Two of the Japanese pastors, after a number of years of service, have passed on, and their widows and children are worthy recipients of Ministerial Relief.

In the Association meetings, held annually on each Island, an item of interest on the docket is always the Ministerial Relief Fund, and no matter brought to the Association arouses more interest and response, especially among the Hawaiians, who have peculiarly warm-hearted appreciation of faithful service rendered for Christ and for the friendly assistance received for widows and retired ministers from the Congregational Board of Ministerial Relief.

Some Hawaiian Beneficiaries

After fifty-two years in the active service of the Master, Rev. Solomon P. Kaaia retired in 1921. His helpmeet through all these years was called to glory just a month ago, and the dear man, with confident faith, continues his lonely way, awaiting the Master's summons. For twenty-four years he and his devoted wife were missionaries in the South Seas, twelve spent in the Marshall Islands and twelve in the Gilbert Islands. It took courage and consecration in the Seventies and Eighties to set sail in a frail craft for the fifteen-hundred-mile voyage from Honolulu to those coral atolls inhabited by a strange people. Dwelling in the thatched houses in warm, humid air, ministering to untutored and superstitious people, building up a Christian community, Mr. and Mrs. Kaaia devotedly gave themselves for a quarter of a century. Returning to Hawaii in 1898, the ripened experience of Mr. Kaaia was a great asset to the Hawaiian churches which he served for twenty-three years. It is a privilege to know this sainted man, on whose staunch and unwavering support of righteousness one can always count. No grant from the Board of Ministerial Relief is more deserved than this.

Hawaiian pastors of notable service have passed on, leaving saintly widows who continue to minister lovingly and devotedly in the Hawaiian churches.

Mrs. Lilia Kaai served with her husband, Rev. Davis Kaai, for five years at the Leper Settlement on Molokai, bringing the cheer and peace that Christ offers to the burdened spirits of those unfortunate men and women. It is interesting to note that the Hawaiian Board of Missions has had a church and resident

HAWAIIAN PENSIONERS

pastors in the Leper Settlement continuously since 1866, yet not one of them has ever contracted the disease.

Mrs. Julia K. Lono served with her husband in the Gilbert Islands for ten years. Returning to Hawaii, this godly couple served Hawaiian churches for many years. Her presence is like a benediction to the attendants at the Kaumakapili Church, to which her husband ministered for the last ten years of his life.

Two beneficiaries of the Board of Ministerial Relief, Mrs. Mamiya and Mrs. Kotani, are widows of Japanese pastors who gave their lives in Hawaii among their own people and who returned to Japan broken inn health. The widows are rendering loyal service to the Master in Japan. For years Mrs. Kotani has conducted a district Sunday School in her house and has found great joy in being able to do something to make known the message of Christ.

The Annuity Fund at the National Council

AT the last National Council the custom was inaugurated of having a special consultation room for the Annuity Fund. It was one of the busiest places during the Council meeting. Personal interviews were held with one hundred and thirty-five ministers, a large proportion of whom consummated membership before the year closed.

At Washington a similar room will be maintained, with Secretaries and other members of the staff constantly in attendance. The Actuary will be present Thursday, October 22, and the following Monday and Tuesday. It is hoped that every minister attending the Council, not already a member of the Annuity Fund, will improve the opportunity for a personal interview with relation to membership. Exact data will be given, showing just what membership would produce in each case. It has been wrongly inferred that this concerns only the younger men. A considerable proportion of new members each year are upwards of fifty years of age.

The total membership, September 1, was 2079. The income for 1925 will be more than $500,000, chiefly passing on to the reserves for the payment of annuities. The total assets were $2,073,608 and, including the Pilgrim Memorial Fund, Profit Reserve, etc., $7,029,-252.33. No minister eligible for membership can afford to forego the privileges offered. Every church should share in making them available for its pastor.

What Shall it Profit?

By RALPH L. PETERSON

"WHAT shall it profit a church if it gain the whole world of Gothic arches and stained glass windows—and lose its voice?" is the pertinent question asked by one of our religious writers.

C. Stanley Taylor, editor of The Architectural Forum, summarizing the reports of 1562 leading architects, estimates that $373,476,000 was spent for church buildings in 1924, and that estimates for 1925 will bring the figure well over $400,000,000.

This is almost a twelfth of the estimated amount spent for building of all kinds last year. It is a noble testimony to the value men are putting on spiritual things.

But we need to be careful lest the leadership of the church fail to be commensurate with its architecture. The church is designed to be a power house. Without intelligent, warm-hearted, God-inspired preachers in their pulpits, these magnificent piles of brick and stone cannot generate power.

There is a very real danger that we shall not have high type men to proclaim "The Light of the World." The number of pastorless churches is increasing. Many colleges, which formerly sent large numbers of their graduates into the ministry, now have few candidates for this high office. Even more alarming is the fact that large numbers of ministers find it necessary to leave the pastorate after a few years.

How shall the church recruit and hold strong men for leadership? First, let it provide a decent living. The average salary of the preacher is a reproach to the church. It is a notorious fact that the pay of the minister is far out of line with what the mechanic receives for his daily wage.

Equally important is adequate provision for the years when earnings cease. This we are attempting to make through our Ministerial Boards. In 1921 the National Council determined that $8,000,000 was needed in the Pilgrim Memorial Fund as a foundation for a thorough-going provision for our ministry. Over $870,000 of the $6,400,000 pledged is unpaid. The Fund is losing over $40,000 a year on these unpaid pledges, enough to provide for scores of aged ministers. The collection of these outstanding subscriptions is one of the most vital tasks before our churches.

FORMS OF BEQUESTS

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

I give and bequeath to The Congregational Board of Ministerial Relief, incorporated 1907, under the laws of the State of Connecticut, the sum of .....dollars for its uses and purposes.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

I give and bequeath to The Annuity Fund for Congregational Ministers, a corporation organized April 23, 1914, under the laws of the State of New Jersey, the sum of.....dollars for its uses and purposes.

PILGRIM MEMORIAL FUND

I give and bequeath to the Corporation for the National Council of the Congregational Churches of the United States, organized 1909, under the laws of the State of Connecticut, the sum of..... .....dollars to become part of the Pilgrim Memorial Fund.

CONDITIONAL GIFTS

All of these boards invite conditional gifts, upon which the donor receives the income during life at a stipulated rate. The principal, held and invested by the board designated by the donor, reverts at death to the fund, or board, to which the gift is made.

WOMAN'S HOME MISSIONARY FEDERATION

Congregational Chautauqua

"THE summer is ended," and from many sources come words of cheer and hope in reference to the program for upbuilding the Kingdom of God in the world and some of these are from enthusiastic Federation representatives at summer conferences and schools of missions. Because of the plea presented by the Board of Trustees of Chautauqua Congregational House Association at its annual meeting in 1924, the Federation is particularly interested in replacing the present Congregational Missions House at Chautauqua with a suitable building where our missionaries may enjoy our hospitality during vacation as well as the educational advantages which Chautauqua offers. The meeting of the Board of Trustees of Congregational Missions House, the Congregational rally and the annual banquet were occasions of delightful fellowship. The study of the home mission text book, "Peasant Pioneers," the forum on the special study of "On Earth Peace," and the beautiful pageant "The Kingdom of Love,"—farm and cannery migrants,—were outstanding features of the home missions program.

In the stream of people who come to Chautauqua year after year, the churches contribute a great and substantial element. The continued interest of religious people in the affairs of liberal education is always evident. There were three hundred and fifty-eight Congregationalists at Chautauqua this summer from twenty-eight states. Forty-four of these were ministers from ten states and thirty missionaries representing Canada, Turkey, China and Greece, besides a number from the American Missionary Association.

Call to Prayer

THE Federation believes in earnest endeavor to find the best method of unified missionary promotion and coordinated missionary activity but also hopes that the great spiritual values may not be lost sight of. Therefore the Federation has sent out a call to the women of the churches for prayer, personally and in groups, that as churches we may approach the consideration of these important matters in renewal of a "right spirit within us."

Unto Him be glory in the church by Christ Jesus.

Report of Finance Committee

THE Finance Committee calls attention to the following deductions drawn from a comparison of contributions of Congregational women to our missionary program during the years 1923 and 1924.

Western District: four Unions increased their gifts during 1924 and one decreased. Middle District: ten Unions increased gifts, seven decreased. Eastern District: seven Unions increased gifts, three decreased. Southeast District (w): one Union increased gifts and six decreased. Southern District (c): three Unions increased and five decreased in gifts.

In a majority of cases in which the Union contributions showed a decrease, the state conference also dropped below 1923 figures.

During 1924-1925 twenty-six Unions increased their gifts for home missions.

During 1924 Congregational women contributed $405,209 through State Unions and $683,901 through the Women's Foreign Boards.

Has your Union increased its gifts so it may be listed on the Honor Roll?

Program Topic—October

The Slav at Worship in America

Scripture: Acts 10:34.

Hymn: Russian Hymn—"God the All Merciful."

Prayer: "That they all may be one as thou, Father, art in me and I in thee, that they may be one in us that the world may believe that thou has sent me."

Hymn: "Faith of our Fathers."

Brief talks on:

1. Faiths of the old world transplanted in American soil.
2. The place of the church in the life of the immigrant.
3. What is the type of Slavic church leadership?
4. Does our Americanization influence the foreigner to keep Sunday as a sacred day?

Hymn: Luther's Hymn—"A Mighty Fortress Is Our God."

1. Contribution of the Slav to Protestant America.
   Story of Jan Huss.
   Schauffler School.

Hymn: "America."

NOTE: *This program is based upon the Home Study Book, "Peasant Pioneers," price, paper, sixty cents; also leaflet material. Inquire Federation Office, 289 Fourth Avenue, New York City.*

Open Doors

AS the fall work in our Young People's organizations takes definite shape, it is well to have in mind the supplementary material which, used in connection with the regular text books, will help to make the year's work successful, and open doors to many interesting studies and investigations.

The text book for high school groups is "High Adventure," and for older groups, "Peasant Pioneers," both studies of the Slavic people who make one of the important immigrant groups in our country. No year's program of mission study can be complete which does not include one of these books in its course. To accompany each book is "Suggestions for Leaders," price fifteen cents, containing helpful program suggestions, including directions for parties, entertainments, poster and map work, singing, folk dances and other ways of introducing variety and the picturesque. Explicit directions for securing material for carrying out these plans are given, thus avoiding any uncertainty or troublesome searching on the part of local church workers. Reading lists for each text book have also been prepared and published in each book, making it possible for groups to carry their studies further if desired.

One particularly good piece of supplementary material for use in high school older groups is the "Slavic Notebook," issued by the Department of Education and Publicity, Board of National Missions. This is a loose-leaf notebook of some twenty pages, with heavy paper cover, decorated with gaily-colored two-toned Slavic design. It contains outline maps of Europe and America, charts ready for filling in, a sheet introducing the Slavic newspapers, and blank sheets for original class work. Accompanying the note book is a clip sheet, containing eighteen pictures of Slavs in Europe and America. Price complete, twenty-five cents. Although planned specifically to accompany "Peasant Pioneers," the book can be used equally well with "High Adventure," though it would be well to secure a copy of the "Suggestions to Leaders" of "Peasant Pioneers," in order to profit by the directions for notebook work. All leaders in Young People's work are urged to procure this notebook, and try out for themselves its excellent possibilities.

Another valuable open door for those using "High Adventure" is a series of programs entitled "Adventures Along the King's Highway," prepared by Anna C. Swain and Sallie E. Coy, and published by the Baptist Board of Education. Price twenty cents. The pamphlet contains five home missionary programs based on "High Adventure," excellent in their simplicity and brevity, and closes with a short play, entitled "The Rainbow Trail," which would be an ideal program for the final meeting of the group.

Leaders who wish to secure good dramatic material for their groups to use will be glad to know of two excellent home mission plays that have recently been issued. One, called "Jelizabeta, Maid in America," is written by Anna C. Swain and published by the Baptist Board. The play is in two acts, and calls for eight speaking parts, six of them being high school girls, and six girls to dance a folk dance at the end of the first act. The other two characters represent two older Slavic women. The stage setting is not difficult. The theme of the play is the desire of a young immigrant girl to become a "real American" by concealing her Slavic peasant origin, and her amazed discovery that America in a spirit of true brotherhood welcomes the gifts that she can bring. The second play, by Helen L. Wilcox, is a stirring presentation of the need for schools in our Mexican labor camps, and incidentally among all our immigrant children. Given with the elaborate stage setting suggested, it would be an impressive episode, and even in simplified form, a valuable part of any mission study class program. Price twenty-five cents. Order from Congregational Woman's Home Missionary Federation, or either of Boards mentioned above. "Magic Shoes," by Charlotte Hunt Gaylord, is also ready.

Methods for Juniors

By MAUDE E. BRADLEY

NOTE:—*The Federation welcomes to its columns Miss Maude E. Bradley, Providence, Rhode Island, well known as a teacher of "Methods for Juniors."*

WHY not arouse fresh enthusiasm for missions in your Church School by trying some of these novel methods of announcing missionary meetings or programs?

Silent Announcement

Preliminary preparation—Secure five pieces of white cardboard or wrapping paper about twenty-two by twenty-eight inches. On number one print in large black letters, ARE YOU COMING?; on number two, WHERE?—JUNIOR ROOM—CHURCH VESTRY!; on number three, WHY?—MISSION BAND MEETING!; on number four, WHEN?—FRIDAY AT 4:30; on number five, THIS MEANS YOU!

On the Sunday preceding date of meeting, have five children march into class room holding the cards so that lettering does not show. One by one they should take places in front of room, turning cards so that they can be read by all.

Telephone Announcement

Buy two small toy desk telephones in the five-and-ten-cent store. Place one on a table at left of platform and the other at right on a desk or smaller table. When it is time to make announcement, two children should take places near phones, reading or looking at pictures, and so forth. One takes up receiver and gives number. A bell rings and the second child answers her phone. During an informal conversation, one invites the other to a mission band meeting. With questions and answers a complete announcement of program, and so forth, can be given.

THE FOUNDATION FOR EDUCATION

A Plea for Thorsby Institute

MOST of the friends of Thorsby Institute have heard of the fire which destroyed our Bates Hall on the night of April 27.

Bates Hall was our oldest building, older indeed by five years than the Institute itself. Almost the first act of the Thorsby Institute corporation was to buy that building. It has served us well. At the time of its destruction, with nearly all its contents, it contained our assembly and study hall, our five class rooms, our offices, our commercial department, our laboratory equipment, our music department, and most of our musical instruments, and our library of nearly six thousand volumes, by far the finest high school library in the state outside the largest cities.

The fire came at midnight and the total salvage was of less than three hundred dollars value.

Before breakfast next morning halls and school and church buildings and properties had been offered us, and at half past eight, the usual hour, a neighboring church bell rang and the teachers and pupils met there and work went on through the day and through the year, up to Commencement Day, May 29.

On May first we sent to a number of our friends a postal card announcement of our loss in which we said, "Now as to next year. To get so much of a new building as will be necessary to our opening next fall and to put in the absolutely necessary furniture, we estimate will cost eighteen thousand dollars. We expect to collect eight thousand dollars insurance money. Can we get enough more to make it possible to open next fall? The answer depends on you."

And you answered, some of you, and others of you are going to. Let us share some of the answers with you. There is variety in them.

"I am eighty-five years old, have no salary and no earning power. I am glad to give you a dollar, and will go without many things to do so. No receipt is needed." But we sent a receipt, with our thanks, as we did to the lady who wrote, "As there is so little time to raise the ten thousand dollars I am sending check for one thousand dollars with best wishes."

The first contribution for our new building came from a town one hundred and fifty miles away, from a young man, one of our recent graduates, who when he first came to the Institute came without money, worked his way through and won highest scholarship honors all the way. He owed our loan fund one hundred and twenty-five dollars when he graduated. He earned and paid that, with interest, within a few months and now is earning money to put himself into college. He wrote: "Thank you for the card telling of the great loss. Please accept my check for twenty-five dollars as a small token of my great love for Thorsby Institute. I wish it might be more."

Or take the following from one of the present Institute girls: "Please accept this gold piece (five dollars). It is the same one you gave a year ago as a prize for my declamatory work. It is all that I have. I was saving it to help get my graduation class ring but I want you to use it to help get our new building." That was our third gift.

An Alabama minister who is a pensioner of the Congregational Board of Ministerial Relief writes: "'Silver and gold have I none,' but what I have I want to use for the Thorsby School." And he goes on to propose to organize a "circle of prayer," and does so with results, we believe, which appear in our account book, though we cannot show a separate page for those receipts.

One of the big corporations of our country has in its employ a graduate of Thorsby Institute of some years standing who has never lost his interest in his high school Alma Mater. He sent us the largest pledge of any alumnus. An officer of the corporation wrote us from Delaware: "Mr. —— has been telling me about your school. I enclose a check for your building fund. I certainly am glad to help a school which sends out such men as Mr. ——."

We received our insurance money, eight thousand dollars. The cash gifts for rebuilding received up to July 27, just three months after the fire, are above four thousand dollars. Another one thousand dollars is in pledges which are being paid daily and which will bring the amount to thirteen thousand dollars before September 1. "Good as gold."

Pledges (notes) payable after September 1 may be discounted so as to realize fifteen hundred dollars when we need it. Total conservative estimate, fourteen thousand five hundred dollars.

One of our friends wrote us. "When you get seventeen thousand dollars, I'll give the last one thousand."

Seventeen thousand dollars minus fourteen thousand five hundred dollars equal two thousand five hundred dollars. So two thousand five hundred dollars is the amount which we are asking the Lord to send us right away so that we can get that last one thousand dollars, and get in our furniture and equipment.

We are building a one-story house, containing five class rooms, office and library rooms. We shall add auditorium and other class rooms as soon as you authorize it.

The Thorsby folks have given and pledged over twenty-five hundred dollars. The Business Men's Committee which has that in charge say it will reach three thousand dollars. Thorsby is a town of less than six hundred people and the town is at this same moment trying to complete an elementary school building of about the same size and plan as ours. Though the other school building is "public," it is requiring a great deal of private and personal sacrifice to get it in shape for use by September 1. Therefore we are more than pleased with the response of the home folks to our emergency call.

Please make checks "For Building Fund" and send either to Miss Helen C. Jenkins, Principal, or to Rev. E. W. Butler, Treasurer, Thorsby, Alabama.

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"One Had a Rake and the Other Had a Hoe—"

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